



Living Memorials

J. Randolph Sarnett

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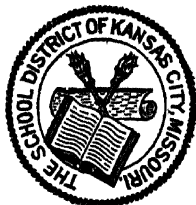
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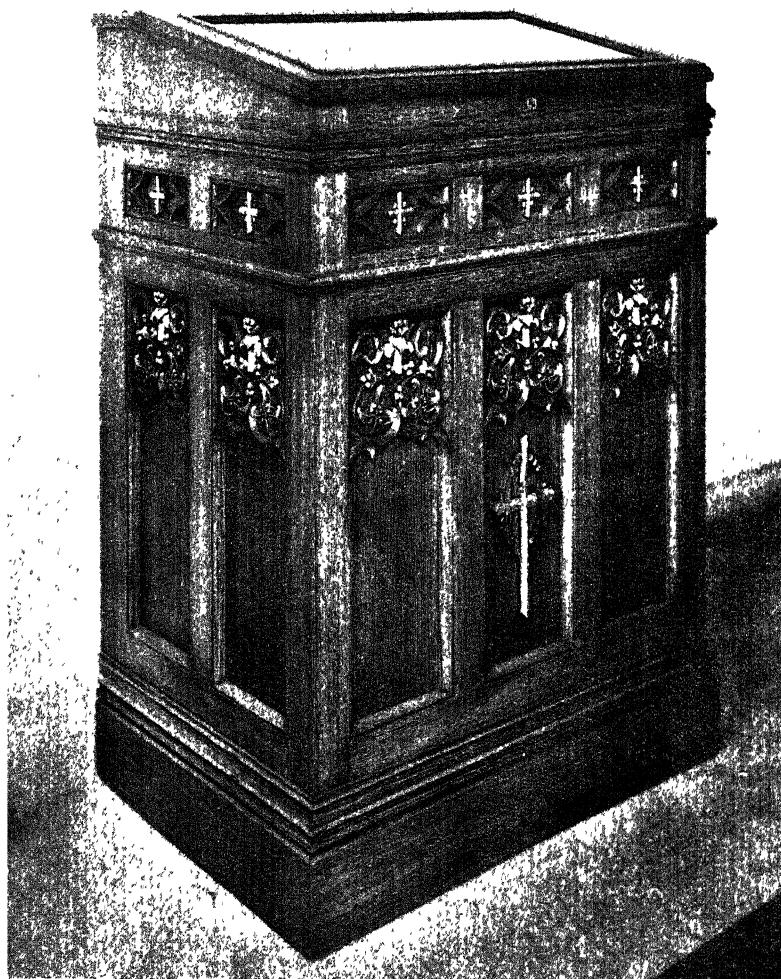
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Living Memorials



CABINET FOR BOOK OF MEMORIALS, AND PLAQUE

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Living Memorials

Principles and Plans for
Church Memorials

By J. RANDOLPH SASNETT



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To
Mary Lenora Harris

and

LENORA, ANNA RUTH, RANDOLPH

ANITA, EVELYN

Foreword

MR. SASNETT has put us in his debt by the preparation of *LIVING MEMORIALS*. In its pages he reveals a sensitive and imaginative understanding of the deep desire in human hearts to give permanence to the fleeting earthly life of dear ones. At the same time he points out practical ways to achieve this end.

All through history, nations and individuals have established memorials to great characters, to significant events, and to remarkable achievements. Altars, pantheons, monuments, poetry, birthday celebrations, and the like all bear testimony to what men have considered most valuable in their history and what they desire to perpetuate. It has been remarked that human history would be a desolate and empty story if all the great memorials were taken out of it. "Time would be simply a boundless desert, and oblivion of all the genius and all the high character and all the great achievements and influences of history would leave us in the position of savages." The quality of men and women—and of nations—is made known by the memorials which they cherish and perpetuate.

Take for illustration our own great national monuments, such as the memorials to Washington, Lincoln, Jefferson, and the heroes of Bunker Hill. They are profound evidence of the deepest life of the American people. Daniel Webster as the chosen speaker at the

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dedication of the Bunker Hill monument told his audience that he was not the orator of the occasion—the mighty orator stood motionless before them. With characteristic eloquence he tried to put into words what that significant symbol would say to oncoming generations concerning the meanings of American life, the devotion and sacrifice of noble men and women, and the irresistible challenge to stand in worthy succession. Here is the deepest purpose of our noblest monuments. They are meant to reveal gratitude and appreciation and to remind us of our amazing heritage.

So the memorials we establish for the dear departed members of our families are meant to declare their worth as individuals and to carry forward their nobility of purpose and character. They are an expression of deathless affection and high and holy remembrance.

In this book the author properly points out that we tend more and more to some living, practical form of memorial. *LIVING MEMORIALS* shows us many different ways in which we may give living expression to unspeakably precious memories; it also lays unique stress on memorial recognition of those who are living.

Holding steadfastly to our faith that those who leave this life pass on into some other room of the Father's house, we nevertheless evidence tender humanity when we establish some living memorial for their continuing service in the life that now is.

JAMES C. BAKER

*The Bishop's Office
Los Angeles, California*

Preface

THE words of seers and prophets, past and present, are weighty with the idea that some great purpose is being worked out in human affairs. The Church is intended as the chief instrument of that purpose.

Today the fulfillment of the Church's trusteeship depends on the application of modern techniques to the marshaling of financial resources, the enlistment of membership, the assembling of equipment, the use of talent, and the generating of spiritual power, on a scale commensurate with twentieth-century vision.

Concomitantly, in this critical era of human history, immediate circumstances confront the Church with unprecedented need for developing a ministry of memorialization.

LIVING MEMORIALS essays to relate an adequate memorial ministry to this immediate need as well as to the major aims and total task of the Church. There are many evidences that an ever-increasing number of ministers and laymen are eager to equate the effectiveness of the Church with present demands. LIVING MEMORIALS is presented to these forward-looking leaders as a new implement for helping to meet the Church's vastly extended responsibilities.

The writing of this book has been a collaborative endeavor. In both the arduous task of research and the organization of the material my wife, Martena Capron

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Tenney, has so faithfully and efficiently shared that this book could not have been possible without her devotion to its purpose and its production.

For discriminating study of the manuscript and encouragement in bringing it to publication, I am indebted to Bishop James C. Baker.

J. RANDOLPH SASNETT

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Chapter 1

The Value of Memorials

1. MEMORIALS ARE SYMBOLS

ONE of modern psychology's inescapable truths is: Memory will not down! Every passing moment lives in memory and bequeaths its legacy to future experience. Any expression of memory is a memorial of some kind. Each of the countless millions of memories which are impressed upon consciousness to make up one's total experience is a subjective memorial. Without these memory-memorials one's response to the present would be relatively meaningless.

To objectify pleasant and valuable memories is to make them more vivid and powerful and to share them with others. By such means the currents of history are directed and experience is transmitted from generation to generation. From the first primitive piles of stones or picture-words in sun-dried clay to the myriad monumental shafts, buildings, and books of the present era,

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man's value-invested symbols have given continuity to the experience of the race.

All symbols are memorials; all memorials, symbols. It is the highest function of consciousness to symbolize memory activity in the most effective and influential ways possible. The more personality can extend its range of symbols, the richer and fuller its life. Memorials, or symbols, are connecting links between individuality and mutuality, points of fusion between isolation and community, the trysting ground between subjectivity and objectivity. Their employment for extending the radii of valid experience makes the difference between festering egocentricity and an expansive spirit, between a cramped existence and increasingly rich living, between "fear-full" insecurity and being at home in the universe.

Memorial symbolism is an especially appropriate adjunct of the Church. Within the Church, symbolism has always found its chief and most elaborate use in religious rites, ceremonial pageantry, and spiritual articulation. The talents of the world's best artists have been used to create symbols of the continuity of life with life, and life with God.

Not only is the desire for memorial expression native to the human spirit, but symbols are among the chief bonds between the human spirit and the Divine Spirit. Ordinary language proves inadequate in trafficking with the highest forms of reality; other forms of symbolism are requisite for coping with the inexpressible.

The historic abuses of a symbolic expression in religion have long deterred Protestant churches from a

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revival of legitimate and reasonable employment of such means of representing and dramatizing intangible realities. We are beginning to see the folly of reacting to the extreme as we have done. But the lesson was valuable and will serve to guard against the ever-present danger of substituting the symbol for the substance. Hence we now realize the necessity for emphasis on *memorials that serve*. Not objects merely to be admired, but causes to be shared—these are fast becoming the preferred type of memorials. “Living Memorials” they are being termed—and appropriately so, because they keep alive in the processes of history the best influence of the honored, and they are by their nature vital contributions to human living. Through such means we embody the intangible and conserve the otherwise transitory for constructive ends.

In agrarian days produce, flowers, or simple hand-crafts were carried to the churches as gifts. Our modern system of expressing fealty to the Church is now solely through providing money with which our desires, through ecclesiastical channels, may be fulfilled. Money becomes in such case the symbol of the service intended to be rendered to God. Indeed, the sacred dedication of money has come to be recognized by many as the most desirable and effective way of implementing their purposes and interests and assuring the continuance of the service they wish to render to God.

So today, as in all branches of learning, we have made progress in understanding the psychology of symbolism and using it for constructive purposes. Now, therefore,

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we are ready for a vastly expanded program of memorialization.

Life is fellowship. Death plays havoc with our dearest friendships. Memorials are our efforts to restore and extend fellowships. The heart has its constitutional or basic needs, demanding modes of adjustment to its spiritual environment. Life responds with the fellowship of loved ones. A person must transcend aloneness. The death of a dear one is a dramatic threat of reversion to aloneness for the one bereft. Therefore he is under the imperative to declare the continuum of fellowship. He has invested his life in, and with, another's; this investment of priceless spiritual treasure is to be protected. He wants powerfully to declare to himself and to the world, before God, that death is not what it seems. He needs more than language.

In the ordinary contacts of life, fellowship is cultivated by the use of many symbols. Spoken or written words, gestures, facial expression, exchange of gifts, and other tokens are all media of the continuation of love with love. Death renders such means totally ineffectual, and the one remaining is deprived of his greatest satisfactions. Hence the post-mortem clinging to gifts bestowed in life, and other pathetic means of keeping devotion aglow and fellowship alive.

In earlier generations, when faith was more simple, every home had its ancestral gallery of portraits. Even unpretentious people were not to be denied their portrait memorials, so they were easy prey to the wandering crayon artist and "enlarger" of photographs. Parlors

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of rich and poor alike, during the "picture-hanging age," were quite as much memorial rooms as anything else. How familiar to ministers, past and present, the sight of a photograph on a stand or mantel, with a rose in a bud vase by it!

But no need to enumerate the scores of ways, small or great, which signify the need and desire for memorial expression. The point is that death lifts life's most important considerations above their time-space frame of reference. And death has stalked the earth in our time as never before in history. The high-tension current of memorial feeling generated by the turbines of time will find channeling, for good or ill. The Church is ordained to meet this need and give it such expression as will comfort the torn heart of humanity, now and in the years to come.

2. *HONORING THE DEAD*

Every member of a church—man, woman, boy, or girl; rich or poor; in war or peace; in good times or hard times—should be accorded some form of memorial recognition at death. At least a written resolution, with copies for the bereaved family and the permanent archives of the church, can be afforded by any congregation.

Heretofore memorial tribute has been associated chiefly with crises in history, with spectacular and dramatic sacrifice, and with eminent people. One need not detract a whit from the debt owed by the Church to all who have prosecuted the defense of Christian culture

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in the tragic necessity of war, to plead that the Church's memorial ministry not be allowed to become merely an ephemeral devotion. The Church of the future will be vastly richer in material resources and spiritual power through the establishment of a *continuing* memorial policy.

Whatever the circumstances of death, those bereft of their loved ones suffer. As Émile Cammaerts has said, "It is not vanity or selfishness which prompts us to mourn over our dead. We do not mourn only over a personal loss, but over what our dead stood for in this world. . . . We believe that they have won through their death other things infinitely more valuable, but we cannot visualize them in the same way and we suffer from our limitations."

For those who remain there is one means of making tangible what their dead stood for in this world. A Living Memorial is an instrument for projecting the spirit of a deceased one into continuing activity on the plane of human endeavor.

Because of its relationship to living issues and permanent values, the Church is under divine mandate constantly to provide the means of hallowing the memory of the dead.

On families and friends of the war dead falls a sacred obligation to fulfill the potential careers of the youths who have been robbed of the normal flowering of life. Moreover, that fulfillment by those who have remained secure at home must be in patterns of the heightened

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vision which the circumstance of war death brought to thousands. The importance of this point, and its significance for determining memorials, cannot be overestimated. The literature of the war—reportorial and fictional alike—is convincing in reference to one experience common to those who have expressed their insights while awaiting healing or death, in hospitals or on battlefields: *The imminent prospect of losing life suddenly glorifies the significance of being.* Coupled with this discernment is a yearning to keep one's hold upon that enhanced meaning, to return to one's home and *to live out life's potentialities to the highest possible degree.*

There is something touchingly poignant in stories of men's dying insights—insights which reveal how unutterably splendid is the whole depth and array of life, how limitless are its horizons, how desirable it is to cope with its vast possibilities. Death brought these men an image of their potentially best selves. In this form they ask their rendezvous with life in every city, town, and village of our land. In this form their spirits seek admission to, and ask participation in, the work of our churches. We are custodians of their hopes and of the spirit which carried them to death.

We who remain are the only media on earth through which these men can accomplish their aims and ambitions. Dare we deny them their encounter with what might have been? Through symbolization in memorials it is possible for families, relatives, and friends to carry on for those whose noblest aspirations were thwarted by sacrificial death.

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To be appropriate, the memorials chosen will not be merely beautiful. They will implement the enduring values, living ideals, and spiritual motivations of our heroic dead who put their lives between us and an awesome threat. It will be a mockery of their sacrifices if we fail to continue their struggle. At no point will we fail them so tragically as to forget that democracy has its springs in the Christian concept of personality and in the Christian principles.

If He who breathed into original chaos some breath of purpose has a design for the future of mankind, our faith must envision that purpose and bring it to realization through actual effort, sacrifice, and dedication of our material resources. Let these considerations direct our memorial efforts, and in these efforts let the Church exercise its rightful leadership.

3. HONORING THE LIVING

The memorial principle, in Christian practice, should not be advocated for honoring the dead *only*. Increasingly it should be dissociated from sole use in relation to sorrow. Why should those with love and reverence in their hearts wait until death has stilled the responses and appreciations of dear ones to offer them⁸ full expression of devotion? By the creation of fitting memorials we may do honor and homage in tangible form while dear ones are still alive, and thus may achieve the happiness of mutual interest in constructive endeavor.

With the shift of emphasis from monumental to service types of memorials, it is becoming apparent that

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memorial expression may be accorded the living as well as the dead. For many ages the principal form of memorial for all but the most exceptional of persons was merely a tombstone. Obviously no one wanted his epitaph inscribed and his tombstone set up before his death. Such a memorial served the purpose of marking the place of burial. The custom had its origin in primitive conditions and practices. We attempted to Christianize this tenacious custom by choosing our inscriptions from the Scriptures. But the pattern of associating memorial tribute with the estate of death became rigidly fixed. Through countless ages, therefore, the most general form of memorial tribute was suitable only after death.

It is now time to reconceive memorial expression in more appropriate categories, to recast memorial conceptions in more Christian patterns.

The full significance of the disciples' memory of Jesus as dissociate from a plot of ground or a tomb has yet to dawn upon us, at least in its influence on our philosophy and practice of memorialization. With increasing faith in the implications of Christian belief in immortality, the modern disciples of our Lord will see the appropriateness of setting up in life what is to be projected beyond death. More fitting symbols will then be chosen for our memorial purposes, and our loved and admired shall not be averse to having such tribute offered them while they are yet with us. Rather it will make their hearts and ours glad together.

Jesus talked freely about what he wanted his disciples

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to do to perpetuate his spirit in the affairs of this world after his admirers should see him no more. While he was yet alive the forms for casting his memorials were set. He freely told his followers how they could underwrite his memory and guarantee his company with them beyond Calvary and Joseph's sealed tomb. Scathingly he denounced those who "build tombs of the prophets, and garnish the sepulchers of the righteous" (Matt. 23:29), but whose memory of their prophets and righteous forefathers found expression only in ostentation.

Not that he condemned tangible and artistic symbols of the memory of their spiritual forebears, but that these symbols were invested with meanings untrue to the spirit of which the symbols should be merely reminders. In what he was saying to the Pharisees and scribes, in the presence of those who were to be entrusted with his memory, he was having care that his memory should not be similarly violated. He wanted to insure projects and enterprises which would be true to his purposes when he could no longer personally guard and direct his Kingdom aims.

The portions of the Gospels which record the teachings and work of our Lord after the shadow of the cross was mirrored in his insights impress one with his interest and concern that his cause might not suffer crucifixion with his body. In the Upper Room, it was as if he said to the trustees of his memory: "My life blood will spatter vainly in the dust beneath the cross unless through you it may pulse anew in life to the full for succeeding generations; my body will be broken in vain unless, in my

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stead, you shall mend the torn hearts of humankind; you, my trusted friends, must carry on as I would like to do were it possible for me to evade the cup of death." At least this much is basically implicit in that memorial ceremony. More than anything else, he wanted his spirit to live in his followers, to be manifest in all that they might do and say when his visible presence should be denied them.

Consider for a moment the words attributed to him as his parting message to his disciples: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20.) What were the conditions or means whereby the disciples could be assured that he would be with them "alway, even unto the end of the world"? He did not say: "Now that all power in heaven and earth is mine, take it and have monuments erected to me in every city, town, and village throughout the world." No! What he did say was to the effect that the way to assure their permanent fellowship with him was to extend him into the observances of life's amenities among all peoples everywhere. Is it any wonder that though no tombstone anywhere bears the dates of the birth and death of Jesus of Nazareth, there is a "Christ Church" in Rome and in Roanoke, in Petersburg and Plattsbury, in Antwerp and Atlanta, in Lon-

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don and on Luzon? Colleges, universities, academies, and kindergartens dot the globe to the honor of him who was the wayside and street-corner teacher of Galilee. Institutions of healing on every continent and a thousand islands of the seven seas have been erected in his memory to carry on his work. Contribution plates that receive the tribute of millions, and cathedrals that echo his praises in the best music the human spirit can employ, serve his memory. Art and industry alike have labored through the centuries to create the finest of tribute to One whose sole concern was a way of life worthy to endure.

Ways for his followers to carry out his wishes, and the means of symbolizing and implementing those ways, were subjects which appropriately involved consultation and planning while he was still living. His disciples in this age may find, in this example, a gospel of memorialization.

Christian forms of memorials link life to Life. They need not symbolize impending death, either in the minds of those to be memorialized or in the thoughts of those initiating proposed memorials. Rather, it becomes a fellowship of continuing life with Life, according the more tribute for taking into partnership of planning the one whose life is to be symbolized.

Obviously the choice of memorials to be established for those still living will exclude certain types of symbols. Yet the range of choice appropriate for the living is very wide. Nor should those of modest means be de-

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tered because they cannot endow a college, erect a church, or "name" a hospital.

Take a simple example. Four children of devoted Christian parents decided on an unusual method of expressing their devotion. They agreed to practice a pooling of small sums from their earnings, derived from doing neighborhood chores, to start a memorial to their parents. The father was superintendent of the church school and the mother was one of its teachers; years on end they had invested their best efforts in building up youth programs of the church, often denying themselves to purchase new equipment or materials.

Frequently the children had heard their parents discussing the need for more space and modern equipment. The oldest boy, Michael, with an exaggerated notion of his earning capacity at fourteen, decided he would start a fund for a religious education building such as he had heard his father describe. When he had saved his second dollar he could not keep his secret and confided in his brothers and sisters. They offered what they could, a total of a dollar and fifteen cents. All four called on the pastor and told him they wanted to start "a special fund" for a new Sunday school building "because Papa and Mamma want one so much." Wishing not to offend, the pastor assured them the money would be cared for, and commended their expression of devotion.

The children kept up the practice, with varying degrees of sacrifice and regularity, but with sufficient fidelity to strengthen their determination as the fund increased. On the first Mother's Day after the fund was

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started, with Michael as spokesman, they shared their secret with their parents. Mother and Father were deeply touched, and Mother declared that no gift could be as acceptable to her on Mother's Day as a contribution to the Sunday school building fund.

At the end of two years the children had contributed fifty-three dollars, and were excited to find that a little interest had made the amount more than they had given. Meanwhile the example of these children inspired a campaign that resulted in a new building, dedicated free of debt by the end of the third year from the date of the initial contribution.

The sequels to this story are several. First, Michael and his brother and sisters have faithfully kept up their contributions to the fund, now dedicated to maintenance. And they have agreed that on the death of their parents the proceeds of the sale of the home shall go to the memorial fund.

Second, by the example of such loving tribute, memorial funds have been established to meet needs in other departments of the church, in keeping with the interests of those honored.

Finally, there has been established a memorial policy which binds the families of the church in common fidelity to Christian home virtues and in a fellowship of planning and providing for the larger church family.

All of which has little or no reference to death. It is the best way of living together with mutual concern for the furthering of the Kingdom of God.

We should give thought to possibilities for honoring

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the war living. To honor justly those who have returned from war duty, we must first understand them. Generalizations as to their attitudes are dangerous. They went out from different types of homes, varying backgrounds of training, and all levels of education, some with strong religious convictions, others with little or no religious interest, but all subject to the laws that govern the conditioning and reconditioning of human personality. In respect to the common concerns of life, their attitudes on their return are as varied as their temperaments and training.

For all types the ordinary things of home have an enhanced significance. No need here to become poetic over mother's cooking, inner-spring mattresses, clean sheets, bath tubs, fresh towels, and the familiar haunts of the home town. The very soil has seemed holy ground to many a boy returning to his farm home.

But such things are symbols of a way of life, and the tired and wounded may not know how to be articulate about the deeper—or higher—significance of these things. Some do; many do not. But, from the maze of wistful feelings and varying attitudes, one or two major generalizations can be postulated.

The first is that there is a strong feeling that *these highly prized boons belong to peace*. The elemental lesson of modern warfare for those who have participated in its havoc is that it is a threat to all that belongs to culture and civilization. Our fighting forces have learned that total war is total deprivation of every satis-

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faction of bodily comfort, mental security, and spiritual fulfillment.

A mother whose only son had just returned from hospitalization mentioned her boy's experiences. "He started out day after day with a group of some forty men, only to return at night with about nine. Day after day he saw men fall on either side of him; he watched hands and arms and heads of his buddies flying through the air, and he had to go forward leaving writhing bodies. Then one day he stepped on a mine and saw his own foot fly over his head. And to think that that boy never even saw a dead cat before he went to war!"

Now this boy, like the majority of his American comrades, many of whom have suffered more crippling fates, has been faced with his own physical and spiritual rehabilitation. How dear the ways of peace are to John Merrill, and tens of thousands like him, has become increasingly manifest in the attitudes of those who have lived out their rendezvous with war.

My contacts in intimate counseling experiences with hundreds of veteran students on a great university campus have convinced me indubitably that no form of tribute can be acceptable to these men that does not hold promise of making peace secure and enduring.

Reports of the United Nations conferences indicate cleavages of opinion on practically all issues save one: the belief that failure to arrive at agreements sufficient to guarantee peace would be a betrayal of the dead and living who gave or risked their all in war.

Any purely ostentatious memorial will revolt the re-

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turned service man. Memorials that implement the principles of peace will bind him to his family or friends sponsoring such memorials, will enhance his readjustment, and give dignity to the whole process of rehabilitation.

There was something ironical about men returning to their home communities from active duty in World War I to find recognition dying with the music of the welcoming bands. At the dedications of memorials to their missing comrades they listened to eulogies which glorified those who "made the supreme sacrifice"—and then many of those returned veterans found it difficult to get a job. Some of them envied their buddies their peaceful last resting places in Flanders fields.

Next, then, to happy readjustment in home, community, and church life, nothing will yield these war living such rich satisfactions as Living Service Memorials whose purpose is to undergird the life of the nation with the foundations of a noble, enduring peace.

Chaplain Dwight Bennett, upon his return from nine months of service to the wounded in the hospitals of England, gave to me, as a friend of many years, some frank reflections of the attitudes of our men with whom he talked as they lay dying or recuperating. "Among the more thoughtful there was a feeling that the job of making and keeping a worthy peace would be tremendously exacting. One of the most difficult attitudes of these men with which I had to deal was their fear that the task was hopeless because of indifference of the people at home. Letters and newspapers left them with

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the feeling that their relatives and friends could not know the horror of war and what would be required to create lasting peace. As one fellow put it, 'Chaplain, the people back home will have to sacrifice more to win the peace than we have sacrificed for war—and I'm just afraid they won't do it.' "

Any memorial that falls short of a creditable response to that broken soldier's utterance will be treachery to the basic ties that alone will make him feel at home again in his own household.

The second postulate which may be deduced from the attitudes of returned service men and women is: *The "peace-full" life at its best cannot be maintained apart from religion.*

War is psychologically akin to religion in that it requires a total consecration to a cause. Those who have come back want to find the people in their home towns living by a faith supercharged with determination to make life worthy of the sacrifices that have been offered for it. The returned service man wants to find his family and friends exalting the things for which he saw his buddies die. Moreover, he wants to join in the enterprise. He is under the compulsion to transfer to the aims of living his consecration to the cause of dying. *Will this be in, or out of, the Church?*

The soldier's war service was not a mere profession; he did not answer reveille each morning to testify that he was a soldier. War meant *action*—and it was life-and-death action. His participation was daily evidence to and expression of the fact that he believed with his life there

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was something worth his all. He learned the ways of all-out commitment, total sacrifice, utter consecration.

Is the service man finding that the Church has learned these ways for the cause it represents? He feels keenly the fact that his home church did not keep in touch with him when he was out fighting for the things for which the Church should ever stand. (Authentic reports show that only a small per cent of the men in the army and navy heard regularly from their churches.) This handicap will be difficult for the home church to overcome. Certainly effusive speeches, preachments, and pious resolutions will not avail. What will convince him that the Church has really held him to its heart?

Let him find the Church coming to grips in realistic and earnest fashion with the home version of the issues he represented on the field of battle and he will join cause with the Church. Let what is done in his honor be the equivalent of the challenge that engaged his courage and sacrifice in battle.

"Liberty is not an end, it is a means to a greater life, . . . and when we set our course for that greater life we shall have oriented our thought so that American life will have that appeal which shall inspire effort through long and arduous work. All this will be needed if we are to be a society strong and vibrant enough to lead the world away from war. It will be, as you will see, a substitution of something better than but akin to the glory of battle."¹

¹ From letter to Carl B. Bihldorff, minister of the First Parish in Brookline, in response to this question to service men: "How can your Church better serve its community, nation, and world?"

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All honor, then, to our war living through church memorials that will implement those principles which guard the divinity of human personality: the right to live by the truth that makes free; to have a home, in a spiritual as well as a property sense; to have children of love and to bring them up to be responsible inheritors of liberty; to share with fellow citizens in creating a government free from oppression; and to have fellowship and to worship in a church symbolic of the family of God.

4. MAKING PERSONAL MEMORIALS

Christian principles of memorialization inspire the establishment of projects and funds which will automatically become memorials to the donors upon death. By such means benevolent persons are assured the continued use of funds for the purpose nearest their hearts. One of the greatest sources of loss to the Church has been the death of members who, having no children, leave their estates to heirs indifferent to the Church; the heirs squander or selfishly divert money which should have been administered for good causes. For this reason church people, even those of modest means, should be encouraged to indicate their will and wishes for at least a portion of their estates. The memorial policy of the Church should be such as to dignify the smallest contribution or legacy, so that even though it is not specified as such the gift will have the significance of a memorial.

Those of greater wealth may make church enterprises the means of forestalling the breaking up and dissipation

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of their estates through income and inheritance taxes by making gifts for church philanthropies while they are living. Such gifts not only are exempt from taxation but will serve the donors' interests and automatically become memorials to these benefactors at their death. Through provision for such memorials there will accrue the rich satisfaction, during the remaining years, of observing the results of the benefaction.

Much of the advance of civilization has been wrought through philanthropy of this type. Thus financial resources which have been built up by thrift and industry have been conserved for noble purposes which perpetuate the moral foundation of creative progress.

Chapter 2

Assisting the Bereaved

There is
One great society alone on earth:
The noble living and the noble dead.

—WILLIAM WORDSWORTH

IN cultures having longer traditions than ours, and in the older branches of religious institutions, strong ties were forged between the living and their dead. The Church has the pre-eminent role in the maintenance of those ties, and therefore has a great responsibility for determining the character of their symbology. Much of the strength of the appeal of the Roman Catholic Church lies in its provision of sacred bonds between the living and the dead, and in its continuing cultivation of these ties indefinitely beyond the funeral occasion.

People in sorrow are especially susceptible to erratic cultists who claim ability and means of maintaining contact with the dead. It is notable that few of the converts

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to such cults are from the Roman Catholic Church. May it not be because the Roman Catholic Church not only offers a highly developed, dramatic liturgy for assuaging grief but also employs the psychology of memorialization, both to the vast increase in scope of effort of that church and to the comfort and abiding loyalty of her people?

That Protestant churches have failed in an effective memorial ministry because of the historical abuses of the principle has already been pointed out. Let it be re-emphasized that the neglect of a principle simply because it has been misused is a subtle form of betrayal of high stewardship. Other institutions and agencies have all but captured the Protestant Church's rightful priorities in relating memorial need and motivation to human welfare. In many liturgies for the dead employed by our churches there are vestigial ideas that are not only archaic but positively pagan, and all too frequently little more is offered sorrowing hearts than an intoning of these ceremonies over the bodies of their dead. If the designs of Heaven for our earth are to find fulfillment, the Church must create more than ceremonial means of implementing those designs. The patterns of that fulfillment must be conceived in *working relationships* between the Church Triumphant and the Church Militant.

This union may be appropriately and effectively symbolized by memorial projects. By this means the attitude toward death can more practically be reconditioned to accord with the Christian faith. There could be no better

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way to deal with the pagan conception of death that associates the place of the dead with tombs and grave-stones.

Whenever death strikes, its blow falls with traumatic force upon those who are bereaved. This fact places upon the Church at once a great responsibility and a major opportunity. People's spirits are "plowed up" by grief. That is one way of saying they are aware of the need for new emotional securities. They are therefore sensitive, eager, responsive. If their needs are not met by the Church, the bereaved will be thrust in other directions by the very force of emotional rebound.

An adequate ministry to the sorrowing involves two successive phases. The first consists of immediate assistance, ending with the benediction at the funeral ceremony. The second phase, more extended and more complex, calls for guidance in redirection of interests and transference of emotion. The Church has spent the efforts of many commissions on the first phase. Yet to the majority of people the funeral ceremony, or "memorial service," soon becomes a vague memory. The very stress of emotion attendant upon it precludes the bereaved from retaining the words of the minister or of the songs. How often has every minister heard after a funeral, "Oh, I wish I had in writing what you said in your address!" While there is real comfort in a sincere funeral ministry, once the funeral is over new needs arise—needs which must be met by different techniques.

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For many people, during an extended period following the funeral the minister is a reminder of the funeral at which he officiated; this is because he did not go beyond the first phase of assisting in the readjustment which sorrow imposes upon the human spirit. Unless sorrow is brought to new levels of memory association, people often develop an aversion to the sermons, hymns, and prayers of even the regular worship service of the church. For the Church to fail in the ministry of reassociation of grief is to desert her people at the point of crisis need and to betray an opportunity that may not present itself again. Agencies less able and less worthy are eager and ready to seize the interests and loyalties of people when they are in that vulnerable stage of readjustment. Irremediable tragedy is wrought when bereft souls, left to their own devices, succumb to sentimental appeals from fly-by-night and superficial charity organizations or cults which offer to heal their feelings of destitution. Why should the minister and the Church not assist grieving hearts in projecting memorial expression beyond the hymns and eulogies of the funeral service?

During the ministry of redirection of grief and reassociation of memory, guidance in the timely choice of some definite form of permanent memorial will be helpful. If a bereaved parishioner is led to choose a sacred object or a cause of the Church as a talisman of his affection, there will result a dedication of his interest to constructive ends, a creative release of sorrow. Thus an

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emotional transition will be effected, to the enrichment of the bereaved, the honor of the one memorialized, and the material and spiritual advantage of the Church. The issues of time and eternity are thereby joined; the societies of "the noble living" and of "the noble dead" become one.

Chapter 3

Money and the Church

1. TURNING THE "ROOT OF ALL EVIL" INTO A SOURCE OF MUCH GOOD

GROPINGLY the Church has sought to develop a system which would relate the acquiring and expenditure of wealth to the nobler sentiments and higher purposes of man. From the tithing tax levied by the Hebrews to the complicated appeals of our modern churches, there has been recognition of the fact that the acquisitive and possessive proclivities of human beings must be turned to worthy ends. Money has had a magic charm since the first exchange system was devised. The wonder of trading a handful of coins for the symbols of happiness has so engaged the powers of man from earliest times that all life today is organized chiefly around the getting and spending of money.

In modern society, particularly of the Western world, the life of the Church is so interrelated with social

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practices and conventions that one of the major problems of our spiritual agencies is the redemptional re-conditioning of attitudes toward the use of wealth.

The Church has shown itself much more adept in patiently enduring the curses of poverty than in nobly mastering the tyrannies of wealth. In an era when the daily output of the diamond mines of South Africa can be flown overnight to the jewelry windows of the world's Broadways; when tree-ripened fruits from the tropics can be eaten from the tables of Canada and Iceland; when the bulk of the gold bullion of one nation may be transferred to another in a few hours; when, by government decree, wage scales for youths in their teens have the potential incentive value of fabulous wealth—in short, in this our time, when all peoples everywhere are moved with a sense of their right to a generous measure of this world's material wealth—the Church must show the way to consecrated use of wealth or it will become an inert, decadent, and ignored institution.

2. *A NEW DIMENSION*

In recent years our economic system has undergone radical change. We are in a period of the democratization of wealth. In our modern social structure great private wealth will subsidize and endow charitable and religious undertakings with less and less frequency. The Church must heed this trend or she will be unable ultimately to sustain herself and her institutions. From now on she must employ methods of financing which

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are adapted to a wide range of income levels. There must be devised trustworthy plans for persons of small and moderate means to participate with those of greater wealth in democratic pooling and control of dedicated monies. Public thinking must be changed completely in regard to the size of sums which are acceptable for memorialization, and it is the Church's task to re-educate the public in this regard. As here reconceived, memorialization rests on the principle that five dollars as well as twenty-five thousand may establish a creditable Living Memorial.

Memorial expression heretofore has been publicized principally in connection with large bequests for imposing buildings or great civic enterprises. Or, at the mention of memorials, we conjure up visions of ornamental shafts in a cemetery or concrete statuary in a city park. The very force of circumstances now makes it imperative to devise methods which will show that, while a monument may fittingly mark the grave of a loved one, a memorial gift of *any* amount to a church for some continuing service will be commemoration in a vital form, and that the purpose for which it is given will be safeguarded with dignity and fidelity.

This book deliberately advocates the wresting of memorial practices from the exclusive option of large wealth, to make them the inclusive privilege and right of all. A church's financial policies must have reference to the interests of every man, woman, and child in its constituency. It is widely recognized that memorial giving has had little encouragement for fear that a few

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gifts of large amount might create the impression that a church belonged to a small percentage of its members. By making memorialization democratic—as general and accepted a practice as subscription to the annual budget—the church can utilize the multitude of small gifts as cement for the larger contributions. The small gifts are thus dignified as being essential to the meaningfulness of a total memorial plan. In this way a church which must depend in the main on the wage earners and the salaried masses for chief support will have a plan of memorialization adapted to every individual's pecuniary ability, while an urban church with a constituency from varied income levels, by enlisting the interest and co-operation of givers of large and small sums alike, will heal and avoid unfortunate cleavages of class consciousness.

3. *THE CHURCH'S ROLE*

The Church is in the unique position of having a wide diversity of objects and enterprises for memorial choice. The nature of a church's mission makes each phase of its work a potential memorial. The variety of a church's modern equipment and the scope of its service offer an almost unlimited range of memorial symbols, in price as well as in character.

Once a church has established a definite memorial policy, it will then be in position to announce as memorial possibilities every tangible symbol and every form of service that will enhance its program. Thus it may be seen that almost anything can serve as a means of

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expressing memorial devotion—from a set of collection basons to a new church building, from motion picture equipment to a salary for a director of religious education, from an electric toaster to funds for the needy, from a pipe organ to the support of a mission abroad, from folding chairs to a scholarship in a college. The proceeds of a child's penny bank will buy a rosebush, a shrub, a tree for the church lawn, to grow as the child grows and flourish to ease his grief for a parent who loved flowers and trees. Children so memorializing their parents by repeated gifts on anniversaries would beautify the surroundings of many a desolate church—even as their efforts to create Living Memorials would increasingly plant the love of the children in the Church itself. Or the combined gifts of members of a church organization could provide the equipment and upkeep of the ladies' parlor, the kitchen, or any room of a church.

Thus⁷ a church throws open for memorial selection its whole range of material needs and its every form of ministrations.

4. *THE CHURCH MAY CHART THE COURSE FOR THE COMMUNITY*

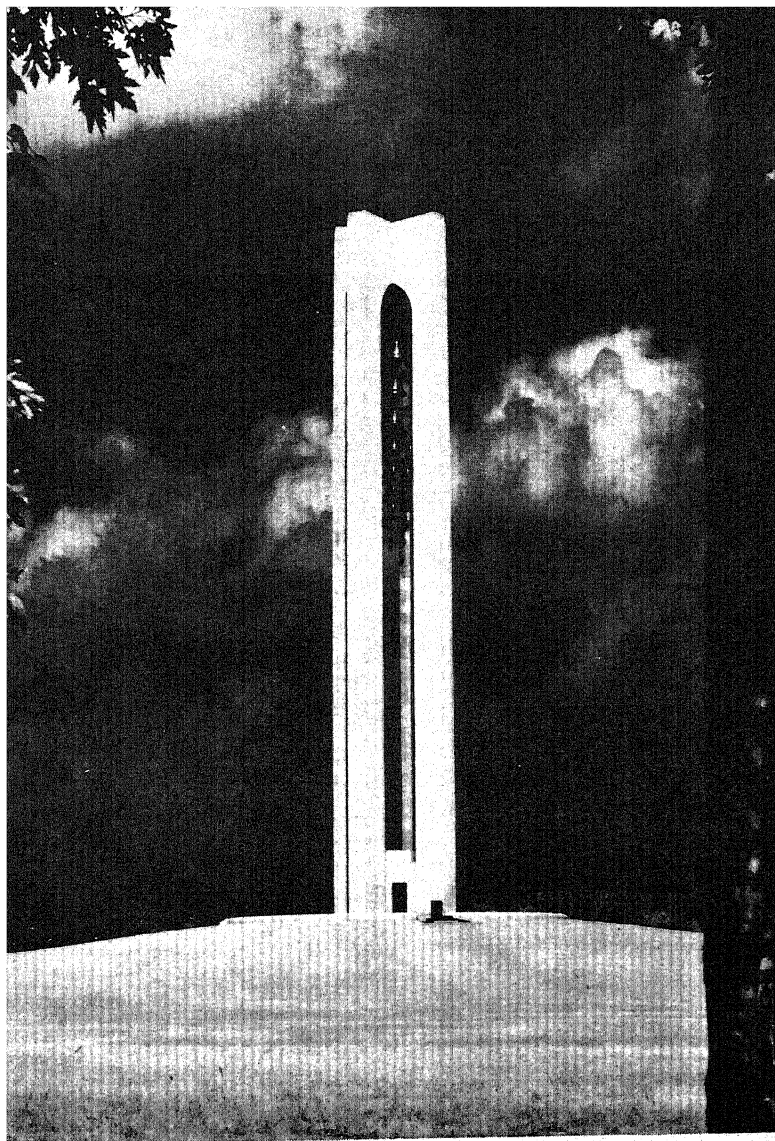
If a church fulfills memorial purpose at its best within its own organization, it will earn the right of memorial leadership in its community. The Church has the pre-eminent right and responsibility to chart the course of memorial enterprise. It is the institution ordained to minister comfort and consolation; it is

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the institution most sensitive to the values which memorials are intended to conserve. It aims to adjust man's energies to divine purposes. The Church represents the cosmic conscience of the community.

Those who shape the policy and program of memorial practices within a church will often, in the interest of sound cultural and educational projects, be entrusted with guiding community tribute. Consecrated and experienced leaders can save the community from low-grade civic memorials, and the Church will thus set an example for the noblest forms of commemoration.

A striking example of a significant civic memorial is illustrated by the unique Deeds Carillon at Dayton, Ohio. While this "chandelier of bells," held aloft by an impressive shaft of granite, steel, and limestone, is a family memorial—for members living and dead—its service is to the citizens of a wide area. This memorial was erected and endowed for regular weekly concerts through the years, and for such special occasions as Easter, Christmas, and Memorial Day. Here, then, is a type of memorial appropriate for community enterprise. Monumentally inspiring, it serves the high purpose of lifting artistic appreciation.



THE DEEDS CARILLON AND TOWER

Dayton, Ohio

1215118

[Architects: Reinhard & Hofmeister. Bells and electric action: Meneley Bell Co.]

Chapter 4

Working Patterns



1. A CHURCH'S OWN PLAN

THE time has come for each church to think through the problem and work out the best possible plan by which it can fulfill its memorial obligations and opportunities. Thousands of churches throughout America have not on record one single memorial gift for the simple reason that, first, no one has ever suggested to the members that memorial gifts would serve any purpose of the church, and second, these churches have never so much as set up a committee specifically to encourage and safeguard memorial giving. Suppose for a moment that the fire insurance on the church building, the minister's salary, the church school literature, and all the items of the current and benevolence budgets were left to such lack of organized attention!

One who travels cannot but be impressed with the phenomenal development in church building through-

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out the United States. In beauty of design and costliness of furnishings the churches of the country represent incalculable enterprise and directed effort. How many modern churches would have been erected, and their continuing service made available, through the chance methods which have generally characterized the average church in the matter of memorials?

While some churches have been recipients of major memorial gifts which have made new buildings possible, think how many could have had more adequate buildings, better equipment, and larger staffs of workers had they had memorial plans synchronized with their forward-movement programs! Most important of all, how greatly would the life of the church family have been enriched and loyalties have been strengthened if more of the millions of dollars given for all forms of church work had been associated with the donors' hallowed memories!

Moreover, there is hardly a church in America but that needs a memorial plan merely to administer appropriately the funds which have accrued as a result of "war prosperity." It has been competently estimated that in the period following the second World War the Protestant churches of the United States will spend six hundred millions of dollars for new buildings, improvements, and equipment. Add to this a reasonable estimate of four hundred millions by the Roman Catholic churches, and the resultant one billion dollars makes an impressive total indeed! The least the churches can do is to remember that every one of these thousand

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million dollars represents the coinage of blood. The most intelligent and appropriate remembering is a basic responsibility. To neglect this sacred obligation or to leave the fulfillment of this responsibility to chance, by trusting the choice and character of memorial expression to sentimental and whimsical impulse, would be a form of spiritual treason.

By the inescapable force of circumstance, today every church is under holy duress to address itself to every form and feature, every plan and device, for adequate memorial expression that research can uncover or devotion create.

Here we come to the central emphasis of this book: *whatever memorial plan may be adopted by any church, let it be that church's own plan.* The results of any plan in any church will be in direct ratio to the earnest thought, sincere prayer, frank discussion, and consecrated effort which a pastor and chosen leaders bring to their own memorial responsibility and opportunity. For the purpose of stimulating interest and offering material for consideration, a series of possible plans is here set forth. Each plan has the merit of having been in actual operation in one or more churches. These various plans are offered in the hope that all of them will be studied by every church seeking seriously to fulfill its memorial ministry.

2. A MEMORIAL COMMITTEE

The most elementary plan is that of establishing a Memorial Committee. The duties of such a committee

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may be very simple, or they may have a wide scope.

For many years the Epworth-Euclid Methodist Church of Cleveland has had a small Memorial Committee which performs simple but significant functions.

Immediately upon the death of a church member the minister makes a pastoral call. On his departure he leaves with the family a stamped envelope addressed to the church. It contains a biographical form sheet to be filled out with the name of the deceased, names of the immediate family and relatives who are members of the church, the deceased's offices in, and services to, the church, and other personal details of biographical importance. From this sheet a member of the Memorial Committee is delegated to write a memoir. Three copies of the memoir are prepared; two are bound and sent to the family, and one remains the property of the church. The church has bound volumes of forty-seven years of such memoirs, which have become a part of the permanent history of the church. The church provides additional copies of the memoir for any family desiring to send them to relatives and friends. At the monthly official board meeting of the church the memoirs of those recently deceased are read, the board members stand, and the minister offers a prayer.

This type of memorial recognition may serve as a basic factor in a church's total memorial ministry.

3. *EXPANDING A MEMORIAL COMMITTEE*

A plan slightly more comprehensive extends the Memorial Committee to include nine members, with

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a threefold subdivision. In addition to the Memoirs Committee, three members are named to serve on the Memorial Promotion Committee and three on the Memorial Investment and Purchasing Committee. The members of the latter committee are chosen from the membership of the board of trustees.

The functions of such committees may be as limited or as extensive as the memorial vision of the church. All business of these committees will be channeled through the regularly constituted official body of the church.

This form of organization is further expanded by some churches to include a fourth committee, called the Legal Advisory Committee, whose function is to pass on the legality of all forms of bequest, property titles, trust agreements, and records where questions of state and ecclesiastical laws are involved. One special advantage of such a committee is that it can devise ways and means to encourage lawyers of the congregation and community to suggest to their clients that memorial benefactions be made to the church.

4. AN "AGENCY AGREEMENT" PLAN

An "Agency Agreement" between the board of trustees of a church and the trust department of a reputable local bank will be a valuable provision in connection with any plan of organization. This will be especially advantageous where memorial gifts are sought for a new church building campaign.

For such a campaign the Westwood Community

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Methodist Church of Los Angeles entered into such an agreement, making a chosen bank the custodian of funds deposited by donors, to be administered according to their expressed wishes. A simple folder was issued describing the plan in detail, answering all possible questions about payments and types of gifts, and printing in full the "Abstract of Agency Provision." Care was taken to suggest that prospective donors should investigate specified memorial possibilities in the proposed building plans and needed equipment, in order that gifts might serve the preference of givers. Names of the officials of the church and the trust officer of the bank were printed, with the statement that these persons would welcome inquiries about the plan.

One of the unique features of the folder describing this plan was an explanatory statement with reference to income tax in relationship to philanthropic giving. This statement was headed: "Your Government Urges You to Give." Excerpts follow:

In the planning of income and expenditures, now required by most citizens under our tax programs, our Government has encouraged giving to religious and charitable institutions. Contributions by individuals are deductible, in the year in which they are paid, up to 15 per cent of net income before such deductions. Corporations are permitted to make similar deductions up to 5 per cent of net income before such deductions. . . . *Consequently the actual net cost of contribution to churches thus deductible from taxable income is only a portion of the face amount of the gift.*

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There was appended to the statement a table showing the net cost per hundred dollars of gifts from donors of various incomes ranging from two thousand to sixty thousand dollars.¹

Two important things are accomplished by such a presentation. First, it resolves any feeling of "cheating the government," since obviously the government would not encourage such gifts by allowing deductions from income taxes if the public service and patriotic value of the philanthropy were not looked upon approvingly. Second, it shows plainly the *true cost to a donor* of the amount of his gift. Thus a person with a taxable net income of fifty to sixty thousand dollars may see that he can have the satisfaction of making a gift of ten thousand dollars as a memorial to a loved one, while such a gift *actually will cost him only \$2,632*. To put it another way, his government honors him with the privilege of deciding whether he wishes to pay \$7,368 *in taxes* or, by adding only \$26.32 per hundred, to *invest the money in socially and spiritually productive service to his country*—with the added privilege of attaching to the gift as a whole the satisfaction of serving his church and the highly personal significance of making it a living memorial to a relative, friend, or even to himself.

This "Agency" plan has this added appeal: gifts will increase until actually used for the purpose intended.

¹ Since state laws vary with reference to income taxes, such a table for a given church would be a phase of the work of a Legal Advisory Committee or a lawyer in the church concerned.

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The trust department of a bank charges only $\frac{1}{2}$ of 1 per cent annually for administering and investing the funds. In the Westwood Community Church plan, the bank agreed to invest all gifts in readily convertible government bonds, so that funds might be payable on demand, as the church required, for fulfilling the intention of the donors.

Obviously the chief value of any form of Agency Agreement, or Trust Fund, arrangement with a bank will give assurance to donors that memorial funds designated for specific purposes will be faithfully protected for the uses intended and not "loaned" to other budgetary accounts of a church. The important precaution of strict separation of *permanent* and *current* funds is provided in a way that creates confidence.

5. A FOUNDATION PLAN

The next plan offers all the desirable features of an Agency Agreement and yet keeps the administration of the funds within the church organization. This plan finds illustration in the Pasadena Methodist Foundation. Its brochure describes the Foundation as follows:

A non-profit corporation, organized within the First Methodist Church of Pasadena under the laws of the State of California solely to aid in the promotion and development of the religious, charitable and educational activities of this church in particular and of The Methodist Church in general.

The three functions of the Foundation are announced

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1st. To secure funds for the use of the church through gifts, legacies and bequests, and to act as trustee for the property or funds where specific instructions are given as to use, either of principal or income. In the administration of such funds it does not attempt to exercise control over any church organization or department.

2nd. To invest such funds with good business judgment so that the principal may be fully conserved and the largest amount of income be secured.

3rd. To distribute such income in accordance with the wishes of the donor.

The funds are handled and the policies are determined by a board of nine trustees who are deeply conscious of the sacred responsibilities involved in the administration of the endowment and trust funds left in their charge. Some of the best business and investment ability in the church is represented on the Board of Trustees.

There follows a description of the Foundation:

NOW IS THE TIME

Many members and friends of the church have felt an urge to make some sort of gift of a permanent nature to the work of the church, but have hesitated because of the feeling that their modest donation would by itself amount to little in a broad and continuing program. The Foundation presents an opportunity to pool such small gifts, which at the same time need not lose their identity, and thus accomplish large results.

Gifts of real estate, securities or cash can be assembled in one large fund and serving together can magnify the effect of many small individual gifts. *No Gift Is Too Small.*

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It is desirable, of course, that individual gifts thus associated should not be restricted as to use. Changing conditions and practices often make it unwise to continue the purpose of a specified trust. Causes and movements which today seem important may with advancing thought cease to exist. Designated uses of funds may thus eventually become obsolete. It is much more practical to leave the distribution of such funds to the discretion of the trustees as unforeseen needs arise.

All gifts and their purpose, where so specified, are held in confidence.

WHAT THE FOUNDATION IS

The Foundation, in reality, is a fund created by the union of many gifts, held in trust, and managed for the permanent benefit of the church. In such an enterprise all generously inclined members and friends of the church may and should have a part. Thus it is made possible for gifts in any amount, large or small, to contribute more effectively to the work of the church than such gifts could possibly do individually. Since the work of the Foundation is organized on a permanent basis, your life and service will be projected far beyond their allotted span, no matter what changes may take place in the program of the church or in the customs and needs of humanity.

The brochure goes on to explain details of making bequests:

Make provisions in your will. Such bequests can be made directly to the Pasadena Methodist Foundation or to the Foundation in trust for some Methodist institution or agency.

While it is preferred that gifts or bequests be made general and the distribution of the income therefrom be left to the

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discretion of the Trustees of the Foundation as need or emergency must arise, if it is desired gifts may be made specific and the wishes of the donor will be carried out exactly as requested, or until such specific need ceases to exist.

Many individuals, because of the public policy of breaking up large estates through income and inheritance taxes, may wish to anticipate this situation by making gifts for benevolent purposes while living. Gifts of this character are exempt from taxation. If it is desired to use the income from such gifts during the donor's lifetime the Foundation can make such arrangements.

Suggested forms for bequests compose the final paragraphs of the closing section of the pamphlet outline.

It will be noted that this plan is not associated with memorial giving; however, the plan does offer a basic framework which can be made to serve the memorial policy of a church. I believe that if memorial suggestions and memorial gift forms were written into this plan it would enlist the interest of a greater number of people, make for a richer 'spiritual fellowship, and result in larger giving, both individual and aggregate.

A most unique feature of this plan is that it offers "membership" of various types, income from which is used for operating expenses of the Foundation. While questions might be raised on several grounds as to the advisability of membership requirements, nevertheless this means of providing expenses and additional income without having to draw upon the principal or interest of permanent funds is a commendable element.

It is notable that this plan vests the Foundation busi-

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ness in the church yet leaves the way open to use the trust departments of all the banks of the community according to the preferences of donors, providing fair division of the business of the Foundation between all local banks. Thus the church frankly accepts the challenge of maintaining efficient business relations with the recognized agencies of the community and avows its faith in its own stewardship integrity.

That this Foundation was productive of more than a quarter of a million dollars in the first three years of its operation is impressive testimony to its effectiveness.

6. AN INCLUSIVE STRUCTURE

A new and comprehensive plan is developed in detail in Chapter 7 under the title "Implementing Enduring Values." There a *Living Memorials Foundation* is set forth with full directions as to how it may be constituted within any church. This plan is offered in the hope that it will reward careful study. The appendixes provide every assistance for putting it into operation and effectively maintaining it.

7. YOUR PLAN

Let your Memorial Commission, regularly constituted by the official body of your church, meet for a series of seminar sessions to study and discuss this handbook, section by section. Let the commission also study all additional resource materials that can be procured. Then set appropriate subcommittees to the task of developing a plan for *your* church that will indeed be YOUR PLAN.

Memorials and Their Recognition

1. MEMORIAL POSSIBILITIES

THE following list of memorials is intended to be suggestive, not exhaustive. However, the extensive range of memorial possibilities which it reveals may at first glance appear forbidding to those in smaller churches, although ministers and officials of larger churches will find listed many service and equipment items already provided for in their regular budgets. The list is sufficiently comprehensive to aid any church group in selecting an impressive array of proposals, adapted to the needs of its own congregation, to submit to its constituency.

In brochure announcements and other forms of publicity which may be employed to promote interest in memorials, emphasis should be placed on means of (1) extending the scope of service and (2) raising the effectiveness of the church. The first of these emphases

MEMORIALS AND THEIR RECOGNITION

is illustrated by addition of some new member to the church staff, such as a director of religious education. In the second instance, part-time workers may be raised to full-time status by supplementing their salaries from memorial income. Of this latter let us note examples. The quality of church music often suffers by comparison with concert and radio performances to which people have become daily accustomed. By augmenting salaries from memorial funds, a church able to command the services of a choirmaster and organist for only a few brief hours each week could employ them full time. This full-time service would enable these workers to conduct more frequent rehearsals, to organize children's and youth's choirs for various departments of the church, to give personal attention to training soloists and quartets, and to serve at weddings and funerals. Or let us suppose that the normal budget allowance for the services of a minister be raised to a more adequate figure by memorial provision. Would not many an underpaid rector or pastor then be heartened in his task? Such ministers would thus be enabled to add to their personal library, to subscribe for more religious journals, and to take advantage of conferences and graduate "refresher courses" in educational centers. Too, churches serving congregations largely made up of constituents of limited financial resources would be able, by memorial supplementation of staff salaries, to command the services of highly trained and competently experienced leaders.

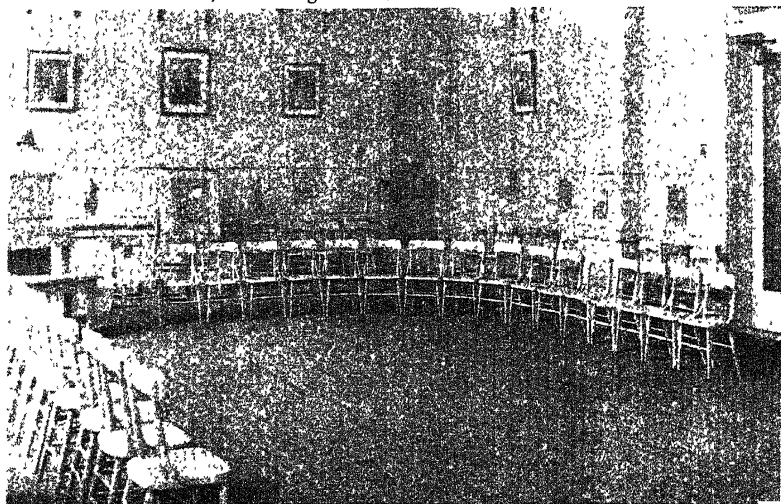
If some of the following suggestions seem perhaps

LIVING MEMORIALS

too trivial for memorials, let the lesson of the widow's mite be invoked. Those of small means in a congregation are entitled to participate in the memorial service their church has to offer. To such the few dollars a year necessary perpetually to illuminate an art-glass window may be relatively as much as the salary of a youth director to a person of great wealth. One need only mention memorial provision of sacramental bread and wine to offer convincing proof that the amount of money involved is not the true measure of values in memorial giving.

1. Additions to Church

- a)* Religious education program space
- b)* Recreational space
- c)* Small chapel
- d)* Bride's room
- e)* Wedding director's office



PRIMARY DEPARTMENT

Immanuel Presbyterian Church, Los Angeles, California

MEMORIALS AND THEIR RECOGNITION

2. Altars
3. Altar Flowers
 - a)* At every worship service
 - b)* For special occasions
4. Addressograph Equipment
5. Automobile Upkeep
6. Aisle Cords
7. Assistant Minister—A fund for all, or part, of his salary
8. Buildings
 - a)* Church
 - b)* Parish house
 - c)* Community house
 - d)* Little Theater
 - e)* Religious education
 - f)* Rectory or parsonage
 - g)* Swimming pool
 - h)* Gymnasium
9. Bells
10. Benches
11. Bookcases
12. Benevolence Purposes
 - a)* Established benevolence causes
 - b)* Support of missionary
 - c)* Support of mission church, mission school, mission hospital

LIVING MEMORIALS

- d)* A fund the income from which will perpetuate the donor's annual gift to general benevolences of the church after his death

13. Blackboards for Church School

14. Collection Basons

15. Cushions

16. Chairs

- a)* Chancel

- b)* Folding

- c)* Sunday school and nursery

17. Chancel

18. Carpeting

19. Chancel Furniture

- a)* Pulpit

- b)* Lectern

- c)* Baptismal font

- d)* Living Memorials Foundation pedestal

20. Choir Stalls

21. Choir Director and Organist—A fund for part or all of their salaries

22. Candelabra

23. Chimes

24. Church Caretaker—A fund for his salary

25. Communion Table

MEMORIALS AND THEIR RECOGNITION

26. Communion Fund
 - a) Provision for the "elements"
 - b) Provision for replacement of communion properties, such as plates, trays of glasses, and linen
27. Carillon
28. Church Workers' Library
 - a) Church school teachers' reference books
 - b) Current best religious books for general reading
 - c) Fiction with religious value for general reading
 - d) Devotional aids and manuals for reference in building worship programs for the church school, young people's meetings, women's and men's organizations
29. Crosses
30. Desks
31. Department of Visual Education
 - a) Camera equipment
 - b) Projector for slides (kodachrome and stereopticon)
 - c) Projector and equipment for sound moving pictures
 - d) Rental and purchase of slides and films
32. Drinking Fountains
33. Director of Religious Education (part-time or full-time)
34. Drama Department
 - a) Salary for director
 - b) Stage properties and equipment (footlights, spotlights, etc.)

LIVING MEMORIALS

- c)* Costume wardrobe
- d)* Royalties on plays
- e)* Honoraria for visiting dramatic presentations

35. Gardener

36. Hymnals and Songbooks—A fund for purchasing new books when needed

37. Hearing Aids

38. Hostess

39. Hospitals

- a)* Buildings
- b)* Scientific equipment
- c)* Beds
- d)* Staff salaries
- e)* Nurses' home
- f)* Nurses' salaries

40. Insurance Fund—Provision for payment of annual insurance premiums on church property

41. Lawn Seats

42. Landscaping

- a)* Shrubbery
- b)* Trees
- c)* Plants

43. Lighting Fixtures

MEMORIALS AND THEIR RECOGNITION

44. Lecture Fund

- a)* Honoraria for bringing outstanding religious leaders
- b)* Honoraria for speakers and celebrities renowned in their own fields

45. Librarian (part-time or full-time)

46. Music Library

- a)* New music for the choir
- b)* Music for special programs, the church school, and church societies
- c)* Victrola albums

47. Outdoor Shrines

48. Outdoor Pulpits

49. Public Address System

50. Phonograph

51. Publications

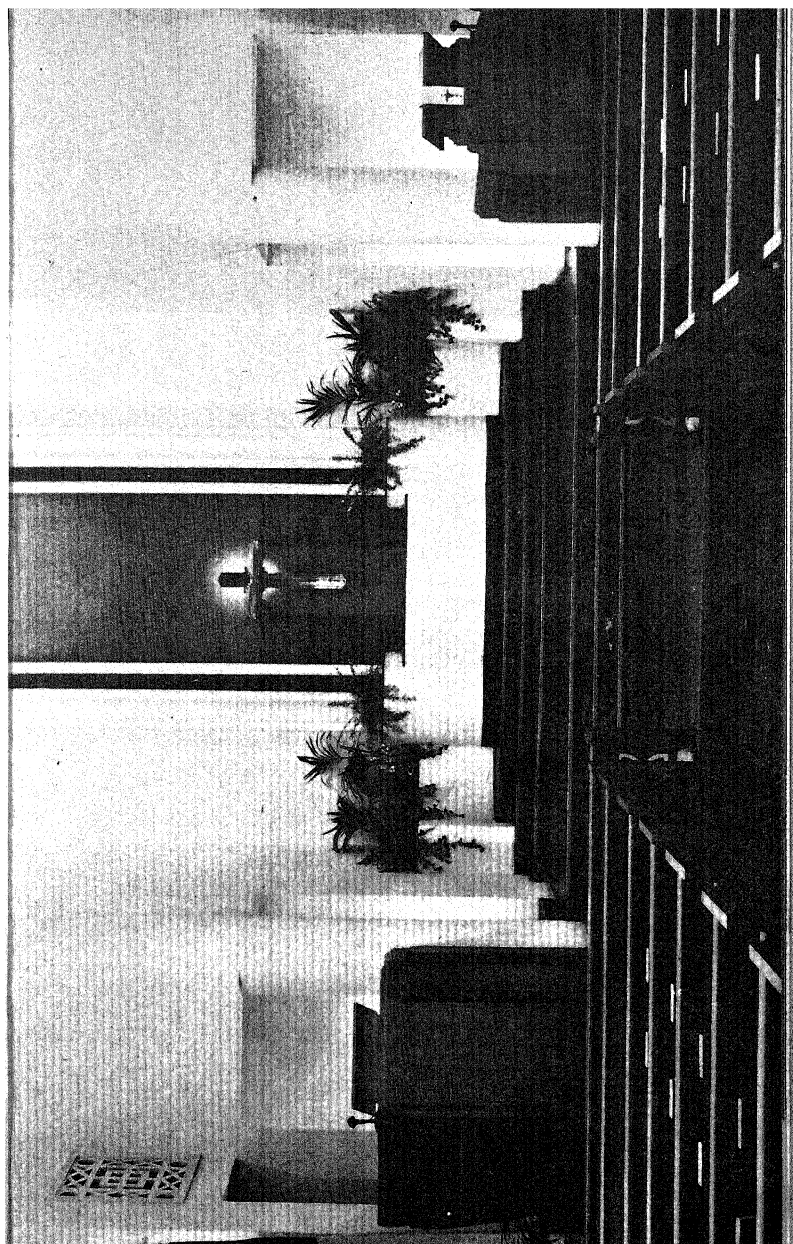
- a)* Bulletins
- b)* Church letters
- c)* Memorial brochures
- d)* Parish papers
- e)* Newspaper advertising

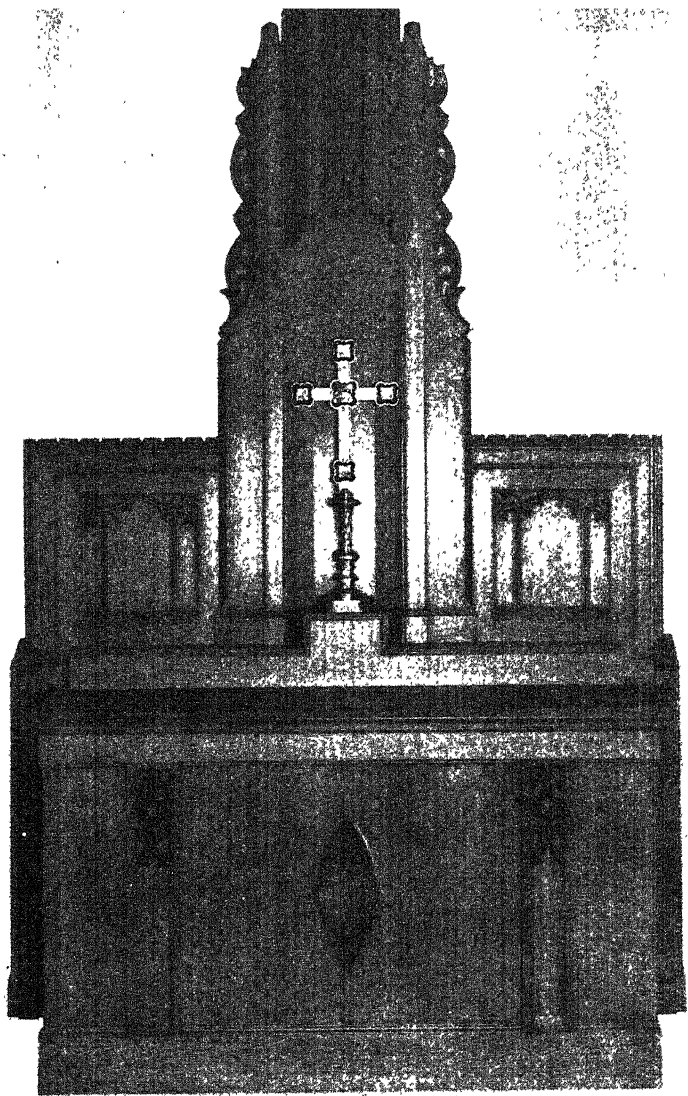
52. Parsonage or Rectory Maintenance—A fund for keeping parsonage or rectory in constant repair

53. Psychiatrist—A fund for counselor's fees

CHANCEL MEMORIALS
North Glendale Methodist Church, Glendale, California

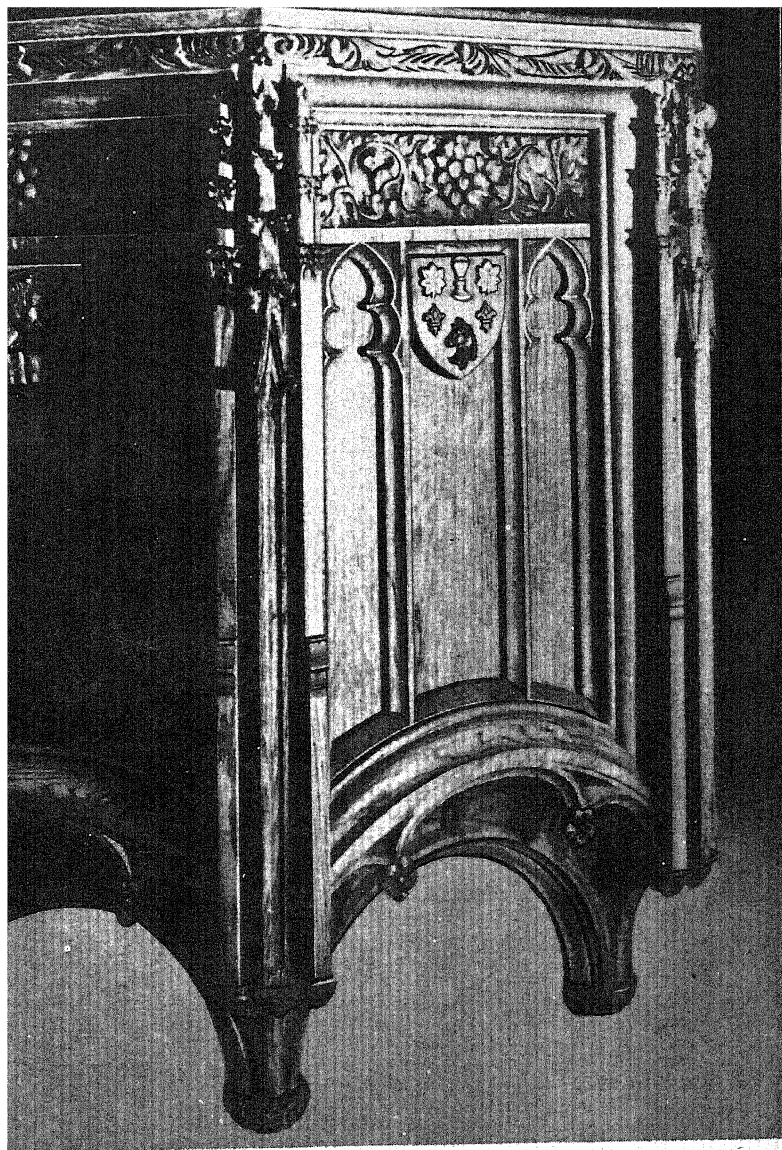
Cross
Perpetual Lighting for Cross
Plants
Pulpit
Pulpit Bible
Pulpit Bible Bookmark
Lectern
Flag Standards
Pews
Hymnbooks





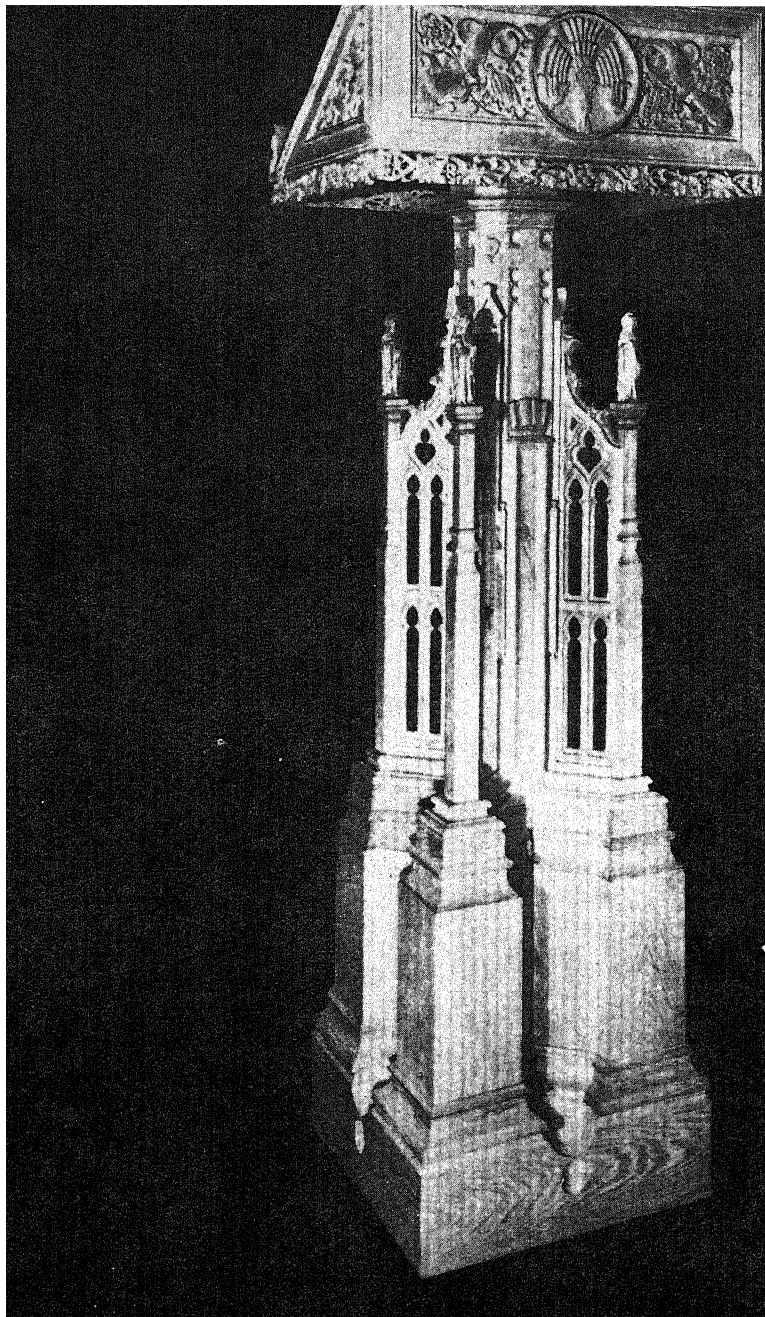
ALTAR

[Payne-Speirs Studios]



PULPIT

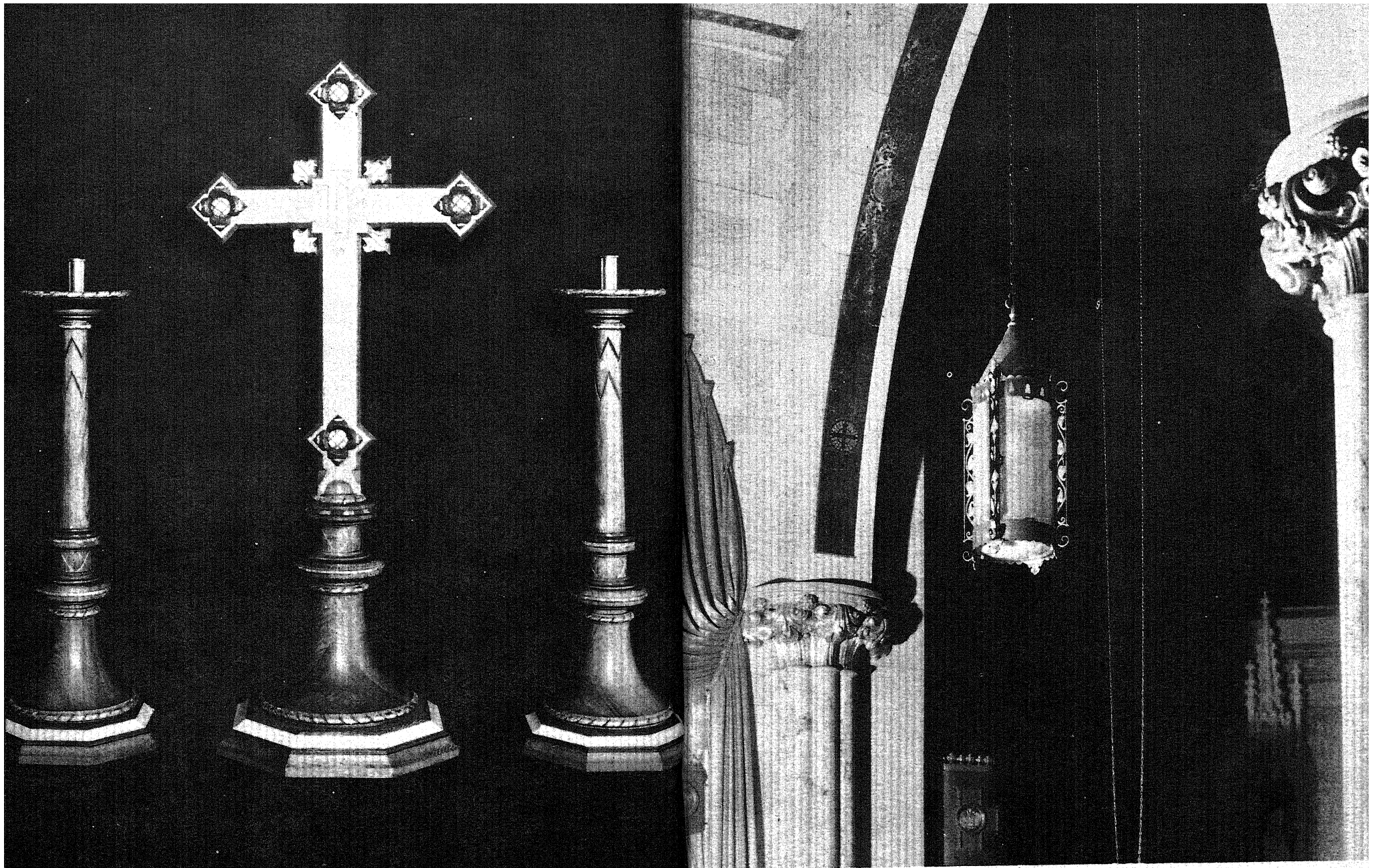
[Leslie H. Nobbs]



LECTERN
[Leslie H. Nobbs]
74



BAPTISMAL FONT
[Carroll E. Whittemore Associates]
75

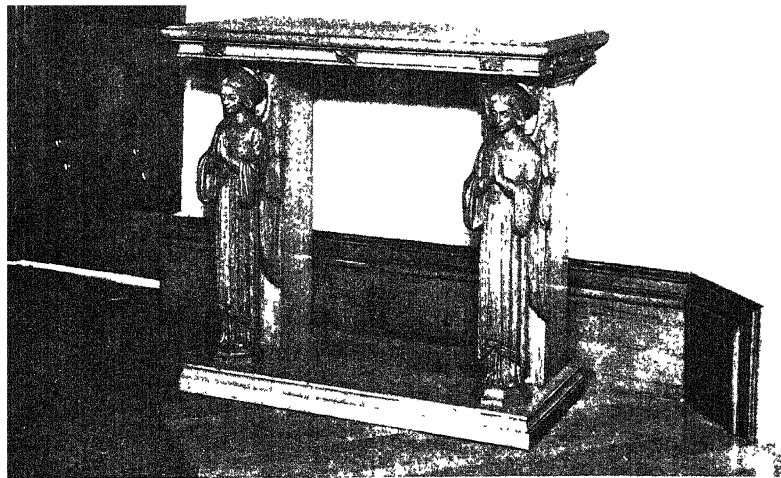


CROSS AND CANDLESTICKS

[Payne-Speirs Studios]

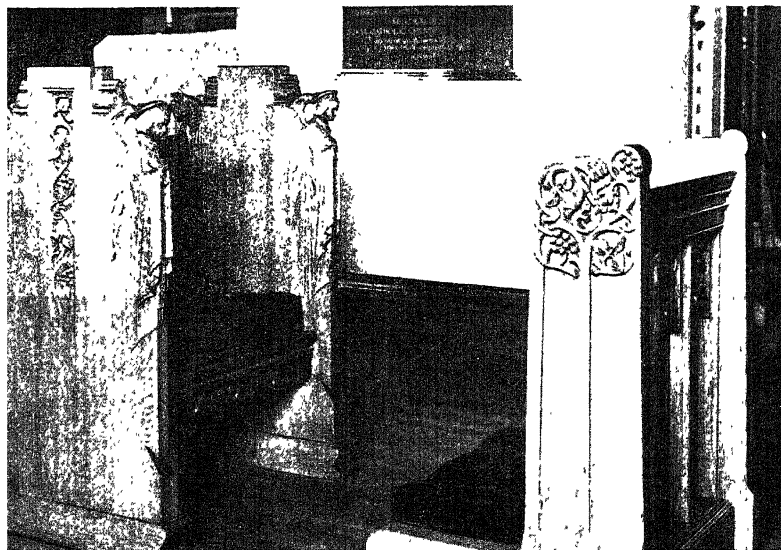
LAMP

[Payne-Speirs Studios]



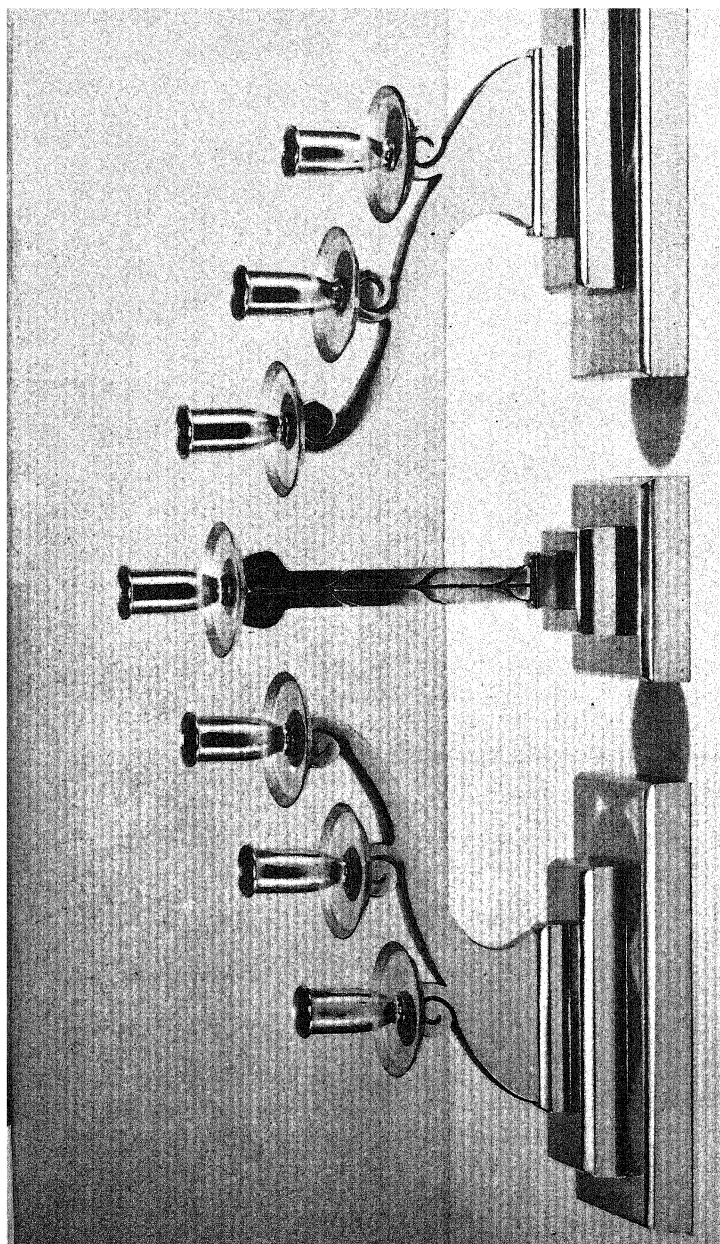
CREDENCE TABLE

[Carroll E. Whittemore Associates]

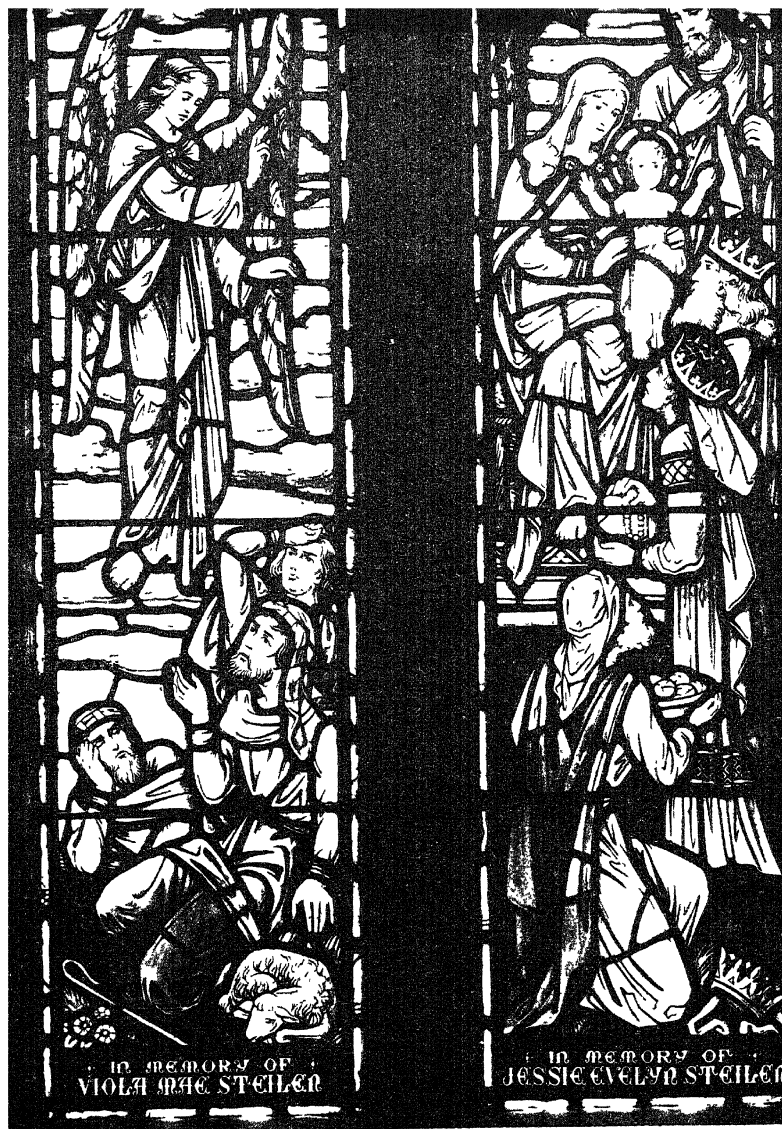


CLERGY SEAT AND PRIE-DIEU

[Carroll E. Whittemore Associates]

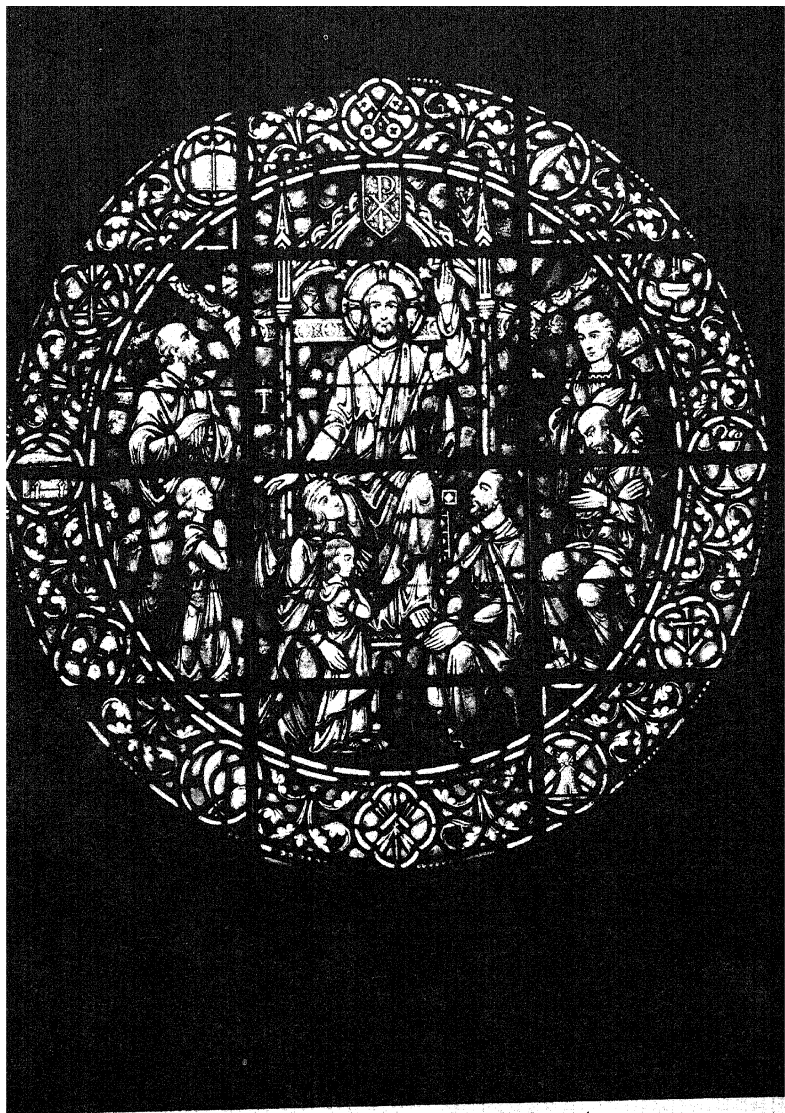


CALVARY CANDELABRA
[John W. Winterich & Associates]



MEMORIAL STAINED-GLASS WINDOWS

[Payne-Speirs Studios]



STAINED-GLASS WINDOW

[Payne-Speirs Studios]

LIVING MEMORIALS

54. Perpetual Illumination
 - a) Bulletin board
 - b) Church windows
 - c) Church tower
55. Perpetuation of Annual Subscription to Budget—A fund the income from which will perpetuate the donor's annual gift to the local budget after his death
56. Retreat
 - a) Lodge
 - b) Equipment
 - c) Caretaker
57. Recreational Facilities
 - a) Playground equipment
 - b) Gymnasium equipment
 - c) Tennis
 - d) Badminton
 - e) Volleyball
 - f) Bowling
 - g) Archery
 - h) Basketball
 - i) Other indoor and outdoor games
58. Relief Fund—For the help of the poor in the parish
59. Recreational Director
60. Radio
61. Restoration of Church Building
 - a) New roof
 - b) Periodic redecoration of sanctuary and other rooms
 - c) Periodic inspection and repair of stained and art-glass windows

MEMORIALS AND THEIR RECOGNITION

62. Radio Equipment
63. Radio Time—A fund from which “time on the air” may be purchased.
64. Subscriptions to Church Publications and Religious Journals
 - a) For church library
 - b) For missionary workers abroad
 - c) For city libraries and public reading rooms
 - d) For homes of the poor
65. Scholarships for Outstanding Young People of the Parish
66. Sabbatical Study and Travel for Ministers
67. Salaries for Departmental Superintendents of Church School
68. Vocational Guidance Counselor
69. Wedding Director
70. Windows
 - a) Art glass
 - b) Stained glass

2. SYMBOLIZING MEMORIAL ORGANIZATION

We have already considered the psychology of symbolism and the human need and desire for tangi-

LIVING MEMORIALS

should be reserved sacredly for occasions when the church's memorial board and committees are in session, or for memorial ceremonies and memorial business sessions.

The first of the symbols to be provided should be the Book of Memorials. This piece of equipment should be made especially for the purpose. If possible let it be bound in hand-tooled leather, with cover and interior designs that will make it an object of interest in itself, worthy in quality to stand for the investments of money and devotion which it will record through the years. It will be well for the committee choosing this book to bear in mind that it will be increasingly sacred to the church's succeeding generations. Permanence and quality should therefore be first considerations of this Committee.¹

If the Book of Memorials is to remain on its pedestal at all times, it may be so constructed as to be locked in substantial clasps, as were ancient books, and chained to the stand. The chain feature would require metal structure in the frame of the book. In many churches these ancient devices attached to the book would be in keeping with the architectural motif of the sanctuary and chancel appointments. If a church should choose an original memorial seal or insignia, the design should be tooled into, or imprinted upon, the cover of the book.

The second desirable symbol, the pedestal for the

¹ There are firms which specialize in designing and manufacturing books to meet specified requirements. See illustration on page 85.

MEMORIALS AND THEIR RECOGNITION

Book of Memorials, should conform to its surroundings and, if located in the chancel, should be designed and placed so as to produce harmony and balance in relationship to the pulpit, lectern, baptismal font, and other appointments. Its cost will be determined by the quality and design of the other chancel paraphernalia.

Three special features for the construction of the pedestal are advised. One, a compartment for housing the gavel. Two, a small envelope container wrought into the design of the stand. Three, a lockbox within the body of the stand, with a deposit slot leading into the box for receiving memorial contribution envelopes. If the book is to be on exhibition at all times, a glass-top compartment would serve as protection.²

The placing of the pedestal, with its Book of Memorials, will be an important consideration. For significance, dignity, and relationship to every aspect of church life, the stand and its book are worthy to be located prominently. Most churches will find it desirable to make them a part of the furniture and equipment of the chancel. Some may find it desirable to locate them in the foyer or near the main entrance just inside the sanctuary. In any case, their design and dimensions will be determined by their setting.

The third basic symbol, the gavel, may be as simple or as elaborate as circumstances warrant, costing from a few dollars to as much as carving, insignia, and silver or gold embellishments might entail. If the church should

² See frontispiece.



MEMORIAL GAVEL
The Living Memorials Foundation
First Methodist Church, Mount Pleasant, Iowa

MEMORIALS AND THEIR RECOGNITION

adopt a memorial seal, or emblem, of any kind, it should be incorporated in the design of the gavel.

The use of the gavel will have extraordinary psychological value in several obvious ways, not the least of which will be as a tangible illustration that a small article may be a memorial of great dignity and significance.

3. *RITUAL FOR THE BOOK OF MEMORIALS*

The Church has long recognized the supreme importance of having the open Bible always on the pulpit or lectern. The psychological value of this, symbolically, cannot be overestimated. The same principle may be made to serve the aims of memorialization by keeping the Book of Memorials on its pedestal. It will be a constant reminder before the eyes of the congregation—a comfort for those who have had their memorials recorded upon its pages; an impressive weekly invitation to every member of the congregation to establish some sort of memorial; and a mute, eloquent plea for them faithfully to keep up the payments on cumulative memorial funds.

Should a church boast an office vault, the Book of Memorials could be protected against fire and possible vandalism. If the Book of Memorials is kept in an office vault on week days, a recording secretary should be responsible for having the book on its pedestal at every service of the church. Its placing might be a feature of the processional in every worship hour. Some churches might wish to give added dignity and impressiveness to

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this function by such means as providing a robed bearer of the book, providing seats at either side of the chancel for "memorial stewards," and following a prescribed ritual.

One suggested procedure is that during the regular offering the Book of Memorials may be brought in by a young woman robed in white, followed by two officers of the memorial committee or board, robed or not as desired. Let the bearer stand before the pedestal while the officers take their positions at either side, facing her, to receive the book for placing and opening, bearer and officers to remain while the usual collection consecration is in progress. It would be inspiring if the consecration of the usual offering conclude with a Ritual of Remembrance. At the close of the ritual, the two officers and the bearer would take their seats, the officers to resume their positions at the Book of Memorials during the last hymn, there to be ready at the close of the service to meet all who might wish to create new memorials, contribute to established memorials, or make payments on previous commitments.

In any congregation each calendar week will date several anniversaries appropriate to be celebrated or commemorated by memorial gifts. One or two officers of the memorial organization should be available at the close of every service to receive and record such gifts.

4. CEREMONIAL RECOGNITION OF MEMORIAL GIFTS

Some churches may find it advantageous, monthly or quarterly if not weekly, to provide time and fitting

MEMORIALS AND THEIR RECOGNITION

ceremony for memorial gifts as an impressive feature of the regular service. The contributions of all, whether payments on established memorials or new ones, should be accorded some form of ceremonial recognition. If constantly and dramatically encouraged, even small sums, given on anniversaries of births, engagements, weddings, christenings, uniting with the church, confirmations, deaths, and other occasions, will add up to a surprising total over a period of years. Best of all, such a sustained practice will have inestimable value for the spiritual life of a church.

5. MEMORIAL ENVELOPES

For occasions when it might be expected and fitting that all members of the congregation should make memorial contributions, special envelopes would facilitate the offerings. The printed form on the face of the envelope should provide space for the information which will be entered upon the Book of Memorials by the recording secretary.

Six sevenths of all anniversaries fall on weekdays! To postpone expression of memorial devotion to the Sunday following the true anniversary is at once to have the occasion lose something of its sentiment and to risk such "cooling off" of motivation as to place good intentions in jeopardy. Churches which are kept open and have caretakers on duty throughout the week will profit by providing for memorial contributions from daily worshippers. For all who wish to celebrate and commemorate

LIVING MEMORIALS

on the actual dates of significant and precious anniversaries that fall on weekdays, memorial offering envelopes and the deposit box in the pedestal of the Book of Memorials will be conveniences of great psychological and spiritual value.

Thus to extend the ministry of a church's memorial program over all the days of the week will meet emotional needs *at the most appropriate time and the time when they are most keenly felt*. In ever-expanding numbers people may be encouraged to go to their churches on particular anniversaries for the purpose of engaging in memorial devotions—devotions to be concluded with offerings that will be designated to some form of living service.

6. MEMORIAL PLAQUES

Some churches may feel that their very largest memorial gifts should have added recognition, beyond the inscription in the Book of Memorials, by bronze plaques bearing the name of the donor, the name of the one commemorated, and in the memorial. Two examples of such plaques are shown on the two following pages. These plaques may be grouped on a special wall section of the church, or in whatever place the directors may decide is most appropriate.

Architectural plans for a new church could provide space for a handsome memorial rotunda. In the central position could be placed the Book of Memorials, and around the walls could be inserted bronze plaques

MEMORIALS AND THEIR RECOGNITION

to acknowledge the largest of the memorial bequests.

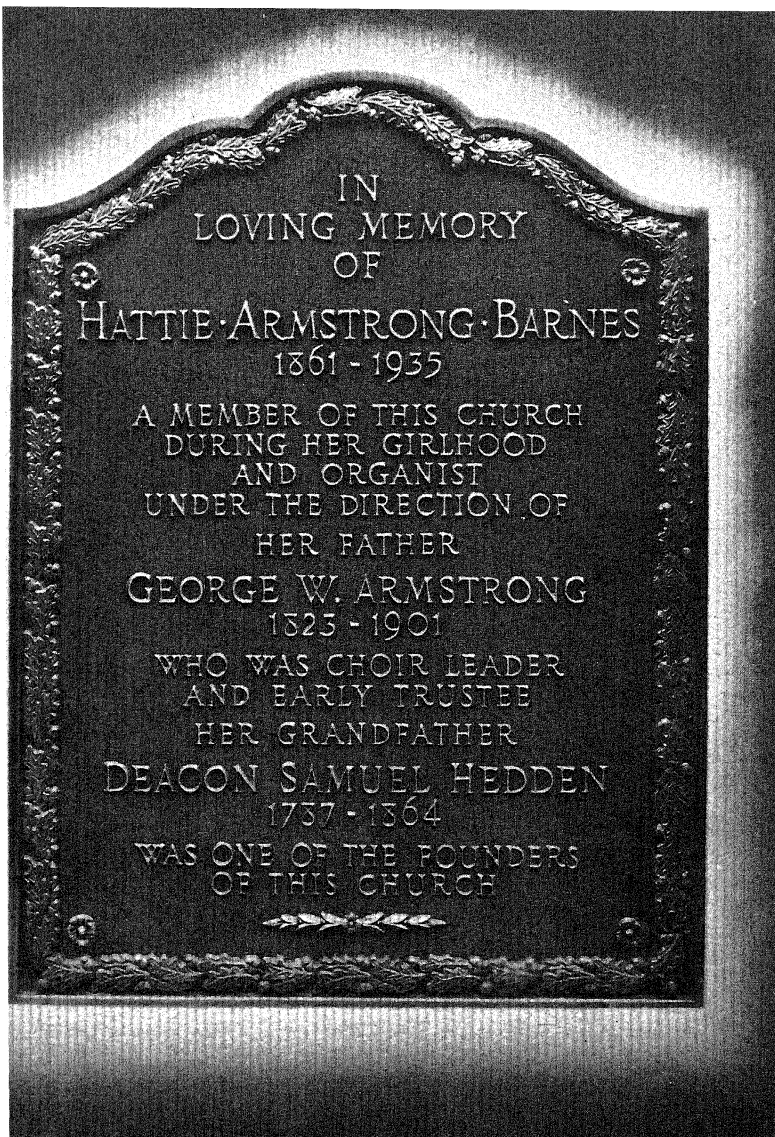
However, in shaping a church's conception of memorialization, one should stress the point that it is a *Living Memorials* policy that is being sponsored. A minimum of attention should be fixed on tablets and plaques. The Book of Memorials in most instances will prove to be an acceptable record, and one much more in keeping with Christian modesty than a conspicuous and costly piece of cast bronze. Even when a plaque might be appropriate, it may be kept to a minimum of size and expense. The point is that a proper emphasis in continued bulletin, booklet, and public press promotion will bring people to think in terms of *memorials that serve*. Therefore, even when a plaque or any form of monumental recognition may be appropriate, the main interest should be directed to the service made possible, so that eventually no one will think chiefly of ostentatious forms of memorials. Although there will be instances where conspicuous service should be acknowledged by artistic symbols, the truth is that much memorial expression in the past has been more egotistical in character than redemptional. A plan for centering attention in *Living Memorials* will invest church memorialization with a vital Christian motivation and bring it more fully under valid sanctions.

[illegible]

BRONZE PLAQUE

Group Recognition

[United States Bronze Sign Co.]



BRONZE PLAQUE

Family Recognition

[Payne-Speirs Studios]

LIVING MEMORIALS

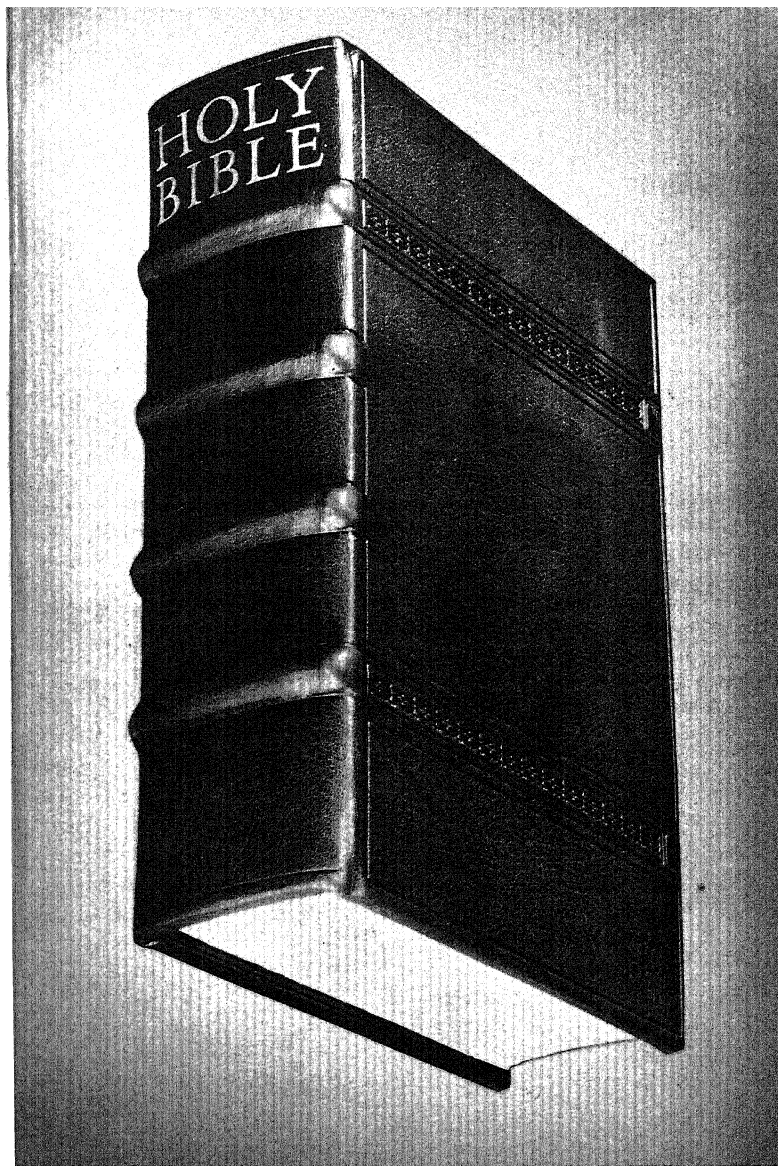
7. DIRECTING CHOICE OF MEMORIALS

Every memorial chosen must first of all be a *memorial to God*. When Moses came down from the Mount he brought tablets which symbolized the fact that the will of God is the frame of reference for all human relationships and human endeavor. There is something profoundly timeless and symbolic in the shattering of those tablets as the result of the people's prostituting the functions of the human spirit by a glittering substitute for God which they themselves shortsightedly made as a concession to their senses and their urge for immediate satisfactions. True memorials, then, will represent the best interests of those memorialized. True memorials will incarnate those interests in the life of the people.

The Church, of all agencies, will exercise caution in *what* it memorializes.

Above all else it will not want to betray itself by memorializing war as such. The returned soldier will be the first to be revolted by anything that exalts or extols the madness which all civilization is bending its best efforts to renounce. One has only to imagine a modern implement of war, such as an armored tank or a machine gun imbedded in a concrete or marble base on a church lawn as a memorial to the war dead, to feel deeply the incongruity of the modern Church's glorifying war as such.

Nor will the Church use memorials for glorifying individuals. Instead, it will make worthy recognition of the virtues of the Christian spirit, faithfully exemplified, by appropriate symbols which will serve as reminders that



HANDMADE MEMORIAL BIBLE

[R. R. Donnelley & Sons]

LIVING MEMORIALS

the continuity of such characteristics is desirable and should be assured. "Whatsoever ye do, do all to the glory of God" is an admonition which might well be the maxim of church committees charged with administering memorial expression.

Least of all will the church allow its memorial policy to become a mere money-raising scheme, as though the church could be the bargaining agent for immortality.

The list of memorial possibilities given in this chapter includes many articles of equipment and religious *objets d'art*, and the pictures in the book represent such tangible memorials. But the needs of the spiritual life can hardly be photographed—and it is these needs which must be kept uppermost by those directing a church's memorial policy. It will be all too easy for material forms of memorials to receive undue emphasis, even as such forms are the only ones that can be pictured and the easiest ones to include in a list. So it must be constantly remembered and stressed that *investment in life is the new emphasis in memorial conception and philosophy.*

Chapter 6

Techniques for Securing Memorials

1. BEGIN WITH A PLAN

HOW, now, is a church to go about securing memorial gifts?

Realizing that there will be a wide range of initiative and resourcefulness on the part of individual ministers and different churches, we can nevertheless consider some specific techniques which will apply to all cases.

Let it be re-emphasized that a psychology conducive to memorial giving will not exist in a congregation where there is no efficient organizational provision for enlisting memorial interest, for receiving memorials, and for proper recognition and care of memorial funds and objects. Not only is it folly to expect figs from thistles, it is equally foolish to expect figs from fig trees unless there is planting and cultivation of fig bushes.

While in many particulars each church may be a law

LIVING MEMORIALS

unto itself in patterning its memorial plan and policy, it would seem indisputable that there should be a plan if there are to be memorials. So the creation of a plan is the primary step and the most important means of securing memorials. Merely through the process of evolving a plan some of the church leaders perforce will be among the first to establish memorials. The wise pastor or memorial committee will insist upon a definite plan.

Initial interest will be stimulated by the formulation and organizational development of the plan. The next step will be to make the plan known in the most impressive, dignified, and creditable ways possible and keep it constantly before the congregation and community. Announcements and news of meetings for memorial purposes should be carefully planned and presented in a form that will create active interest.

2. A BROCHURE

A brochure, attractive in format and fully descriptive of the plan, should go to every family of the church constituency. The subject matter for this important piece of publicity will vary with each church according to the scope of the plan adopted. However, minimum requirements for any effective brochure presentation will include: (1) the elements of the plan; (2) the personnel of the memorial board, commission, or committee; (3) listings of needed equipment and desirable projects suitable for memorials; (4) sketches, drawings, and pictures showing established and possible memorials; and

TECHNIQUES FOR SECURING MEMORIALS

(5) forms for executing memorial gifts or bequests and for indicating interest and requesting a call from the pastor or committee.

The quality of this brochure, next to the thoroughness of the memorial plan itself, will have great bearing on the number, type, and value of memorials which will result. Precedent will be set that will influence both the number and character of memorial gifts for the whole future of a church. This brochure will not, then, be a job for some local printer merely because he is a member of the church. By all means, a memorial organization should work through its church's own firms provided they have artists and artisans equal to the task, but no personal considerations should lower the standards and make this first brochure less than a product of the best promotion artistry obtainable.¹

3. USE OF PARISH PAPER

In keeping a memorial plan constantly before the members of a church the parish paper will be an effective organ. Through this agency the members can be regularly informed of all the church's needs suitable for memorial giving. Stories of other churches' accomplishments will offer incentive and inspire giving for similar purposes. Illustrative of the effective use of the parish paper for memorial purposes is the title page of *Morrow Memorial News*, reproduced on the following page.

Totals of accumulative memorial funds should appear

¹ Appendix 4, page 139, contains suggestions for a comprehensive brochure from which subject matter can be adapted to the requirements of any church, however small or large.

Morrow Memorial News

In Spirit and Program a Community Church
MORROW MEMORIAL METHODIST CHURCH, MAPLEWOOD, N. J.

VOL. VI

SUNDAY, MAY 20, 1945

No. 34

Church Memorials

All of us have loved ones who have passed out of our reach but whose memories linger as a sweet sorrow that, though sad, gives us a comforting feeling of nearness that we never wish to grow dim.

We cherish recollections of a happy past and look forward to the time when we will join with them in a happier eternity.

As we recall with fondness incidents which make the picture clearer, we likewise treasure mementos which associate themselves with these loved ones.

Many, while valuing these memories to a full degree, feel that they desire to give a wider expression of their affection by planning for a lasting memorial. Where the departed one has been linked in a spirit of devotional worship and service to the Church, this desire has been frequently met by selecting a Church memorial to lay on the altar of memory, doing so in a manner which beautifies the Church edifice and adds to its usefulness as a place of worship and inspiration.

This thought is constantly brought to attention of Church organizations and that you may know we of Morrow Memorial are willing to be of service in this direction, we are addressing you accordingly.

A fund has been started for "Special Memorials," \$5,000 having been contributed to date and is now invested in a restricted manner in U. S. Government Bonds awaiting a proper time for its use.

Committees have been appointed which are studying the question of memorial windows and are receptive to other proposals which may be recommended. Your views are welcome as you care to express them.

Our inquiries to date have indicated that suitable stained glass windows for the four large transept windows would approximate \$20,000 in cost and there are other windows in the edifice that are adaptable for that purpose.

The amount in the fund at present will no doubt be devoted to a memorial to the departed ones of the family of the subscriber, members of which

have for several generations been associated with, and continue to be active in, the work of Morrow Memorial. Ample opportunity remains to plan other personal memorials.

This plan is available to all and those whose ideas are to be expressed in the simplest manner should know that they are equally as acceptable as the more elaborate ones. We hope for a wide representation in this our Church of many interests.

Those having near and dear ones in the armed service may also wish to have a definite share in this program. To do so could well serve as an expression of thanksgiving for those who are restored to their families after Victory is won, and as a lasting memorial to those who have made the supreme sacrifice.

Then too, there are many who have passed on, in our community, who during their lifetime had been devoted workers in the vineyards of the Lord — Ministers, Church School Superintendents and Teachers, Committee members and those without specific duties but all of whom aided in the past in building and maintaining this House of God. Their families and friends will want to honor them as opportunity permits.

While we have emphasized memorial windows, there are many other ways in which memorials of a beautiful and useful character can be expressed. We will assist those interested in making a choice.

Can we then leave this with you for your thoughtful consideration? As you are interested and we know many are, just discuss it with a member of the committee and you will receive the information or help that you may desire and thus have a part in this undertaking. We can assure you that your interest will not subject you to any uninvited solicitation.

Jamel Fleming, Chairman

Everett F. Balch
Mrs. Herbert C. Brewer
Hart Darlington

Mrs. Albert E. Petrie
Dr. C. R. Prewitt
Wesley S. Twiddy

DR. PREWITT'S SERMON ON SUNDAY "FOUR STEPS FROM GOD"

TECHNIQUES FOR SECURING MEMORIALS

in the columns of the parish paper, and frequent comment should be made on the added service such funds will make possible when the necessary goals have been reached.

Morrow Memorial News, published weekly by the Morrow Memorial Methodist Church, of Maplewood, New Jersey, regularly prints resolutions adopted by its official board on the death of its members. This gives "the personal touch" a dignity and official stamp which the usual news item cannot carry. An example follows:

Resolution Adopted by Official Board of Morrow
Memorial Methodist Church, Maplewood, New
Jersey, on May 7, 1945, with Respect to

MRS. EDWARD C. BALCH, SR.

Who Died on May 1, 1945

WHEREAS, On May 1, 1945, our hearts were saddened by the death of Mrs. Edward C. Balch, Sr., one of the beloved members of our Church and community whose interest and help reached back to the time when, in a little white chapel, we were serving what was then but a few scattered homes;

WHEREAS, She and her husband, the late Edward C. Balch, with a love for well-ordered Christian living, cast their lot here as friendly neighbors and pledged their efforts and their means to the development of the community, with results that we are now proud to survey; and

WHEREAS, Her devotion to the precepts and practices of Christianity, as so clearly reflected in every phase of her

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life and that of her family, has prompted this Board to record the loss which the Church and community have suffered through her death; be it therefore

Resolved, That this recital of the qualities of a full Christian life as demonstrated by the years of devotion and service of our departed friend and associate be recorded in the minutes of the Board as an expression of our admiration and respect and a token of sympathy to those she has left, and that a copy be sent to her family.

By Order of the Official Board of
Morrow Memorial Church

ATTEST:

T. Corwin Steele
Secretary

Ralph S. Henderson
President

An important factor in parish paper memorial news is the "slanting" of the news for dignified recognition of the actual service rendered by, and the Christian characteristics of, those honored by memorials. Fulsome eulogies couched in beatific and pious phraseology should be studiously avoided. Biographical human-interest stories portraying sustained loyalties, modest spirit in triumphs, moral victories against great odds, devoted but unostentatious service will aid in making the church's memorial ministry a working force in the life of the community. A "memorial editor" should be added to the staff of the paper once a memorial plan is in the first stages of consideration by a church. In the large urban parish one or two reporters will be needed to assist the memorial editor. Unusual delicacy and an extraordinary

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sense of values should of course characterize every item of memorial news; hence writers must be chosen with utmost care.

Firms which manufacture church equipment will gladly furnish pictures, mats, and cuts for illustrating stories and news articles designed to stimulate interest in proposed memorials.

4. *USE OF WEEKLY BULLETIN*

Weekly bulletin items, such as announcements of meetings of the memorial board or committee, reports of gifts, summaries of monthly memorial income, and frequent incidental quotations and references will serve the "line on line, precept on precept" principle with reference to memorials. At least once each quarter the bulletin might provide a form for requesting the pastor or church officials to call to discuss possible memorial gifts.

5. *SUPPLEMENTARY PUBLICITY*

Articles in the general church press and in the local newspapers may help to acquaint the community with the fact that the church is seeking in efficient ways to make memorial devotion serve human need.

6. *"CHURCH NIGHT" PROGRAMS*

The "church night" program could well be made up of memorial features at least once each quarter. When a memorial plan is under consideration or in process of organization, a historical pageant portraying denomina-

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tional background and local history would focus interest on the sacrifice and devotion which had made the church possible. "Our Church of Yesterday," vividly dramatized, could be followed by a series of quarterly church night performances of "Our Church of Tomorrow." Thus the service of established memorials could be effectively depicted, past lack of worthy commemoration for persons who had been notable in church affairs could be represented, and necessary developments for a "Church of Tomorrow" could be associated with memorial interest as a means of securing needed equipment or a new building, or Living Memorials of any sort.

Pageantry and drama of this type not only will bring increasing numbers to the midweek programs but will give the constituents a sense of participation in significant history and incentive for contributing generously to the future of their church. Imagine children cast in the roles of their grandparents, portraying the rigid disciplines of a one-roomed Sunday school of two generations ago! Parents of such young actors and actresses might be impelled to create some sort of Living Memorial to the forbears who had laid the foundation for the more adequate facilities their children enjoyed.

Such programs, adapted to different age levels, planned with continuity, and offered with regularity, would associate memorialization normally with the very existence and continuation of group spiritual living.

The use of slides and films showing what other churches have done or are doing in expansion and development made possible by memorial gifts would be

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another type of unique church night entertainment. Gradually there might be injected into such programs slide or film sketches of "What We Propose to Do."

Church camera club expeditions to other parishes to photograph memorials, particularly those in process of development, would generate interest and furnish material for church nights, board and committee meetings, "home showings," and other occasions. The "candid camera" fan in a church would relish an assignment to visit a near-by city, perhaps accompanying the parish paper memorial reporter, to procure pictures for use on a church night program and to illustrate a press story.

7. PULPIT CHALLENGES

While a minister will need to guard against "dragging" memorial material into his sermons, there will be occasions during the year when the entire message can be pointed appropriately and frankly with memorial illustrations and injunctions. Often, however, in the regular sermon a mere incidental reference will fire memorial interest.

8. FUNCTIONS FOR RECOGNITION

Certainly the dedication of memorials from time to time will be occasion for challenging additional memorial giving.

A service of dedication of *all* memorial gifts, objects and funds both small and great, at regular intervals will multiply the number of donors. Such a dedicatory service at least once a year should be as regularly scheduled

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on the church calendar as the dedication of children or the Thanksgiving program. Memorial Sunday could stand for more than sentiment if it were made the occasion of the consecration of ever-increasing funds and new objects to the memory of those the church should honor in more than words. Year by year the number of memorial gifts would be greatly augmented by directed effort in anticipation of this dedication Sunday.

Following close on the date for the dedication of memorials, some social function should be planned to honor donors. Not that speechmaking and eulogizing would be called for; indeed these would be out of place, as there would be a natural tendency to give more recognition to prominent donors. For type and quality of such an event, an outstanding example is furnished by the First Methodist Church of Pasadena in connection with its endowment and trust fund plan, discussed in Chapter 4. Once each year all who by a contribution have become members of the Pasadena Methodist Foundation are sent an invitation, handsomely printed, to a garden reception. The home of one of the donors is usually offered for this event. The best music talent obtainable is employed for the occasion. Nothing that has any semblance of "promotion" or "sales talk" is permitted to mar the occasion. It is an event of informal fellowship, made significant by the consciousness that the group is bound together in the mutuality of giving permanence to the work of the church and making possible an ever-enlarging service.

Such a function, in bowered garden, spacious home,

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or church parlor, will be not only an opportunity for recognition of gifts but the means of increasing the number of givers.

9. THE PERSONAL TOUCH

Personal words, notes, and calls by the pastor and church members, to let donors know that *individuals* are appreciatively responsive to memorial expression, should be encouraged as the normal procedure. The cumulative importance of such thoughtfulness, both for church fellowship and for increasing memorial enthusiasm, can hardly be exaggerated.

10. ENLISTING CO-OPERATION OF LAWYERS

It is surprising how many benefactions are suggested to people by lawyers at the time wills are made. Even lawyers who are not active church members would suggest memorial benefactions in behalf of churches of their own community in preference to charitable agencies outside the community if they were kept informed of the church's memorial plans. A written request to present the memorial plan to their clients, accompanied by a brochure announcement of the plan, should go to a chosen list of lawyers in the community when a church adopts such a plan.

11. PASTORAL LEADERSHIP

For encouraging memorial gifts perhaps no means will be so important as a faithful pastoral ministry. All too often the claims of a modern church upon the time

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and energies of a pastor tempt him to neglect the post-funeral calls expected of him. While he cannot make such a call the occasion of suggesting memorial gifts, he can prepare the way for a later visit for that purpose, the sending of a form letter by a committee, or solicitation by representatives of the memorial organization. Best of all, appropriately spaced pastoral calls will afford opportunity for parishioners themselves to bring up the subject of memorials. There is a timely pastoral ministry to be rendered; often the memorial matter will be a normal expectancy from faithful performance of duty.

An established memorial plan in a parish will in time make it the usual procedure for the pastor and the legal adviser of the church to be called into consultation by parishioners who wish to maintain a reasonable balance between their income taxes and their philanthropic interests. Also, modern inheritance tax laws, national and state, are prompting more and more people to seek counsel in the establishment of trusts for educational and religious purposes. A national organization with offices throughout the country is now doing a flourishing business analyzing estates for the specific purpose of showing those with incomes above a certain level how they may give away money to advantage.

The Church is a social institution rendering public service of incalculable worth to the nation. If any institution may legitimately receive benefactions designed to support the interests of donors and reduce inheritance and income taxes, certainly the Church is that institution. People *want* information about these matters. If

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the Church fails to give it to them, they will have it from other and less worthy agencies. It is true that the problem is complex and requires a fine sense of patriotic ethics. But that is all the more reason for making consecrated business ability and judgment available to those seeking guidance in such matters. The alert, memorial-minded pastor will therefore be informed and ready to inform, thus rendering a distinct and practical service to his parishioners, to his church, and to his country.

Where grief is not involved, people may be approached for memorials in a forthright and businesslike way. Whether the consideration is estate conservation, income tax advantage, a memorial for a living relative or friend, or a major contribution to become a memorial to the donor at his death, the minister can enthusiastically present church needs as yielding the largest spiritual returns on philanthropic investments. Keeping valid motives dominant in all such negotiations will require the attitudes and skills characteristic of a high type of pastoral counseling and guidance. If the memorial board or committee will match the pastor's enthusiasm with a concisely worded pamphlet giving information about federal and state laws and showing the advantages of giving in varied amounts on differing income and estate levels, the pastor will be able to leave something for prospective givers to "see with their own eyes" and to ponder. It will not be unusual for thoughtful people to study such a pamphlet and call in their own lawyer or the memorial counsel of the church to execute benefactions in legal form.

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Many a pastor may never know the result of such ministry to his people, but he will be casting upon the waters bread that will be returned when wills are read long after he has been called to other fields of service. On the other hand, immediate action will result in many cases, to the great satisfaction of the pastor and the strengthening of his ties with his people.

As in other phases of the work of a church, the pastor's attitude will be the determining factor. Where there is no pastoral memorial vision there will be few or no memorial gifts. A graph of memorial giving for any church over a period of several pastorates will be a chart of the memorial conviction in the mind and heart of the several pastors of that church for the period studied.

In the vast majority of memorial gifts the pastor will be more or less directly involved. In important personal matters pertaining to intimate affection, people want to confide in their pastors. The nature of his relationship to his people will enable him freely to discuss memorials; indeed, his people will expect him to do so. Often, at least in the matter of major gifts, the pastor will be the one upon whom will fall chief responsibility for initiating and directing negotiations. Again, he may use specially chosen helpers and himself be merely the guiding spirit in the final phase of the business or legal proceedings necessary to terminate action.

Few precedents have been set; each minister and congregation is challenged to a creative functionalism in fulfilling a memorial ministry.

Chapter 7

Implementing Enduring Values

1. A LIVING MEMORIALS FOUNDATION PLAN

I TRUST that the foregoing pages have stimulated many to conceive a memorial policy and plan designed for their own church. For those interested in creating a special organ that will symbolically and practically implement memorialization I shall endeavor to integrate, in this final section, suggestions which have been made thus far and to propose an organization which may be established within *any* church.

Let us hypothetically call such an organization a Living Memorials Foundation. This plan of a Foundation will combine and adapt two well-known principles in such a synthesis as to equate them with the total needs of a church's life: the *memorial* principle and the *foundation* principle. The memorial principle already has been fully developed in previous chapters. The best legal and business minds have devised the foundation principle. Much of the advance of civilization has been

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wrought through the various types of great Foundations. They are the product of generations of high-minded effort to put wealth to work for the good of humanity.

Though the memorial and foundation principles have been almost exclusively associated with great fortune and with large philanthropy, these principles may be appropriated for guarding a church's financial resources and democratizing methods of giving.

Under such a system it is proposed that *any amount of money*, from a few dollars to many thousands, may be deposited in a Foundation *for a stated purpose*, under one of three particular forms of memorial giving. These forms are: (1) an outright sum; (2) an initial sum starting an accumulative fund, to be supplemented from time to time by the donor until a given goal is reached; (3) a sum contributed into a large sharing fund made by the pooling of many small gifts from many people.

Because the Foundation is incorporated and because it provides full protection for all funds, neither the church nor any person can profit commercially through a Living Memorials Foundation. Articles of organization and by-laws prescribe rigid limitations which protect the Foundation against exploitation. Appendix 1 gives sample Articles of Organization and By-Laws which are the result of expert legal and business counsel. They are adapted for this book from the articles in use in the College Church at Mount Pleasant, Iowa, where I established such a Living Memorials Foundation. The

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articles may be adapted to the requirements of any church wishing to create a memorial organization.

As any sum of money may make or initiate a memorial, such a Living Memorials Foundation plan offers participation to all individuals of every age level and to every group of the church. Interpreted in terms of the ongoing life of the church, such sound democratic memorial practices will bring a higher sense of dignity, initiative, and spiritual autonomy to each individual; will give impetus to effort in every department; and will lift church enterprise to new levels of achievement.

2. *A LIVING MEMORIALS FOUNDATION AS AN INSTRUMENT*

A Living Memorials Foundation will not disrupt the established policies and financial practices of a church. Rather, it will reinforce the appeal and increase the income of the church for all purposes and causes. Controversy over revolutionary or novel methods is thus avoided. The very genius of a Living Memorials Foundation is that it appeals to every man, woman, and child; according to financial abilities, and relates each member's special church interest to his or her most intimate personal concerns. The Foundation honors each member with a wide range of choices of memorial expression; in this way all the regular causes will be made to prosper, special needs will be met, reserve funds accumulated, and a proper balance maintained between

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the current income and the permanent producing assets of the church.

3. ORGANIZING A FOUNDATION

A Living Memorials Foundation will command greater confidence if its organization takes the form of legal incorporation. Should ecclesiastical judgment or church laws preclude incorporation, it yet will be highly desirable to establish an organized board to administer and direct the business and the activities.

A board of directors, or trustees, composed of nine members chosen from the most capable and highly esteemed leaders of the church, should be set up with utmost care and foresight.¹ The administration of the affairs of a Foundation will constitute a challenge to the most consecrated business acumen of any church or community. This fact in itself will give the church added appeal and respect in the minds of competent and successful men and women.

The presidency² of the Foundation will carry a dignity and responsibility worthy of the most trusted man of any community. So, also, will each of the executive offices.

The secretary³ will be charged with the keeping of records that will have legal and sentimental value for generations to come. A corresponding secretary⁴ will be of immeasurable value in contacts with other churches

¹ See Appendix 1, "Articles of Organization and By-Laws," Art. III, Sec. 2.

² *Ibid.*, Sec. 1.

³ *Ibid.*, Sec. 3.

⁴ *Ibid.*, Sec. 6.

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to secure new ideas and new projects for memorial purposes. This officer would also study church publications for the best sources of supply for equipment and service. The treasurer ⁵ should if possible be a business man who not only has been trained in accounting but who has made an outstanding success of his own business.

The varied work of the several committees will call into play the abilities of different types of people. The Promotion Committee ⁶ will employ those who know the psychology of interviewing and whose highly developed skills will enable them to enlist participation in the Foundation. A publisher, an advertising man, or a public relations man might well be found who would take a new interest in the church if he were given the task of building a brochure in co-operation with the Promotion Committee. A woman gifted in writing letters of condolence and capable in research would render service, and find great satisfaction, in the work of the Promotion Committee. Someone whose hobby is photography would find a new stimulus in providing the Promotion Committee with illustrative material. The range of extension of this interest is almost unlimited, since such a person could bring into play all the visual education possibilities of a church. A camera club sponsored by this committee member could be an active agent for fostering interest that would eventually result in a memorial visual education department.

⁵ *Ibid.*, Sec. 5.

⁶ *Ibid.*, Art. V, Sec. 1.

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The Investment Committee⁷ obviously should be composed of members of the board with the most trustworthy records of conservative business experience. This committee of three will enlist the counsel of investment officers of banks and trust firms. Thus leaders of the community, in and out of the board, will come to have an enhanced regard for responsible allegiance to the church. Conscientious handling of funds, securities, and properties ever binds the steward to the master. The church will, therefore, forge a new bond with outstanding leadership in placing such responsibility. At the same time a leaven of Christian conscience in business will have its yeasting effect.

Because the work of the Legal Committee⁸ will require only a little time, perhaps even busy attorneys can be persuaded to serve on the board as legal guides in matters of bequests, property titles, and gift forms; questions of taxation and recording; and all contingencies involving clearance of questions of civil and ecclesiastical law. Not the least service the members of this committee could render would be enlisting the co-operation of all lawyers in the church and others in the community in suggesting the church's Living Memorials Foundation to their clients for bequest purposes. This committee will also furnish the Promotion Committee with copies of bequest, contribution, and deed forms for the memorial brochure. Such services professional men will gladly render when they would

⁷ *Ibid.*, Art. V, Sec. 3.

⁸ *Ibid.*, Sec. 2.

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shrink from other types of work, such as soliciting subscriptions for the annual church budget.

While a Living Memorials Foundation offers an instrument for channeling the interest and effort of new leadership, it is probable that the membership of the board will be representative of the major established organizations within the church. Therefore in important respects it will prove to be a co-ordinating agency making for unity of spirit, stimulation of vision and enterprise, and enlistment of the best active and potential leadership of the congregation and community.

The big-scale efforts of our war era—planned economies and co-operative undertakings—are patterns that will not easily be erased from the minds of the American people. A Living Memorials Foundation may conserve for a church, in peace-time equations, some of the values which captured the imagination of millions during the war. Certainly prewar goals and strategies will not restore the lost allegiance of the army of church people whose loyalties were diverted by the war effort.

4. METHODS OF GIVING

A Living Memorials Foundation provides the means whereby *any sum, large or small*, given to a church for an object or project may establish a sacred memorial and be accorded the dignity of appropriate recognition. The gifts may be made by any of the following methods:

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1. Any donor who desires may contribute an outright sum for a memorial.
2. Any donor may establish a memorial by an initial gift for an accumulative fund. Payments may be made as opportunity and tax exemptions allow.
3. Any donor may deposit money in a sharing fund established by pooling the resources of many donors. Thus members of a family, an organized group, or individuals interested in a particular type of memorial may co-operate in making it possible.
4. Any donor may make over commemoratively to the Living Memorials Foundation property, securities, government bonds, or any type of personal holding, to be liquidated or held for income according to mutual agreement between donor and memorial board.

5. *SECURING MEMORIAL SYMBOLS FOR A DEDICATION SERVICE*

Mention has been made of three tangible basic symbols desirable for a memorial organization. There are several possible ways of securing these symbols for a dedication service of a Living Memorials Foundation; each has its advantages. Circumstances and characteristic attitudes will determine the choice for each church. In certain parishes there will be good reason to raise a special fund for this purpose by general appeal. In others, initial costs may be provided by appropriations from surplus or contingency funds already on hand. In others, each symbol may be a memorial in itself. The

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descendants of the founders of a church might enjoy the privilege of providing these significant symbols.

A fourth method will have some advantage over all the others in relation to the whole enterprise. This fourth way is to secure *one* contribution which will be sufficient to purchase the Book of Memorials, the pedestal, and the gavel, and to defray the cost of the first brochure announcement and other founding expenses.⁹ In some churches this founding fund need not be more than a few hundred dollars. In others it can appropriately run to two or more thousand. This method has the advantage of simplicity in that the minister or some member of the board of directors of the Foundation need secure only one person's co-operation in the establishment of the founding fund. In the second place, the expense can so easily be assured that the setting up of the Foundation will be greatly expedited, and the element of time will be materially reduced. The person seeking this gift should exercise particular care to offer this opportunity only to such persons as have the unqualified esteem of the congregation. Since such a founding fund will have special appeal because of its basic significance in relation to the whole plan, nothing could be more appropriate than that it should be a memorial to some church founder. The gift might even come from a son, daughter, or grandchild not presently active in the community or even resident within the parish.

⁹ In the instance of the original Foundation at Mount Pleasant a single gift covered the cost of the Book of Memorials, the pedestal, the brochure, and all printing and mailing. The gavel was requested as a separate memorial.

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6. SPECIAL MEMORIALS FOR THE DEDICATION

In addition to the basic symbols, several gifts which would represent both large and small types of memorials should be included for consecration at the service of dedication. Foresight and effort will be required to secure a creditable number of memorials in time for the dedicatory rites that will launch and set in motion a Living Memorials Foundation. Let specific planning for these first memorials be regarded as second in importance only to setting up the organization and securing the basic symbols. A departmental study of the entire church should be made to determine needs which can be met by memorial giving. Such a survey not only will be essential in building the first foundation brochure, which must be ready before dedication day, but will create discussion as to possible sources of memorial giving. In addition, thoroughness would require a canvass of the church roster in the light of church needs and special interests of certain constituents. As a result, many names of prospective donors will be brought to the attention of the directors of the Foundation, who can proceed to solicit their memorial gifts. Such careful strategy will result in several memorials for announcement when the Foundation is dedicated.

A memorial representative of the major classification might be tower chimes,¹⁰ an organ, or even a religious

¹⁰ Prior to the dedication of the original Living Memorials Foundation the minister interested a parishioner in tower chimes as a memorial. One of several companies dealing in modern electric chimes sent representatives, together with complete equipment, and made a temporary installation. The demonstration was not publicly announced, so when the chimes were heard telephones began to ring and

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education building. A tangible memorial involving minor expense might be a new communion service, collection basins, or a baptismal font. The consecration of three or more representative memorials of different types at the time of the dedication of the Foundation will give added initial impetus and enthusiasm to the establishment of the plan.

7. FUND MEMORIALS FOR THE DEDICATION

By all means effort should be made to secure one or two fund memorials prior to the day of dedication. These will fix the impression that the plan which is being established is to be a *working force* in the church. For example, there may have been secured for consecration a fund—either a sharing fund or an endowment memorial contributed by one person—the proceeds from which would make possible the services of an added salaried member of the church personnel staff, such as a director of religious education. The presentation of the check as the tangible symbol may be made a valuable part of the dedication ceremony. The presentation for consecration could be fittingly made by the president of the church board of education, on behalf of the donor, to the treasurer of the Foundation. Or, if checks for several memorials are to be announced, they could all be in the hands of the Foundation treasurer and presented in one act to the church official conducting the ceremony.

inquiries were voiced in shops and on the streets. The public press carried an explanatory news story and comment on the various aspects of the Foundation. The demonstration thus created anticipatory interest in the Foundation.

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The practical possibilities of the fund memorials might be symbolized in the dedication service by using the "first fruits" of any fund as the symbol: a reference volume or set of volumes to represent a proposed memorial church workers' library; a piece of equipment, such as an electric mixer, to represent a proposed kitchen maintenance fund; a map; a projector; a set of religious films.

8. *ACCUMULATIVE MEMORIALS FOR THE DEDICATION*

If possible, accumulative memorials should be prominently featured at the dedication service. While any amounts may be accepted to start such funds, the initial contributions should, in the main, have some value-relationship to the size and character of the memorial in question.

9. *SUMMARY OF PROCEDURE FOR ESTABLISHING THE PLAN*

1. Presentation of plan by minister to several representative and competent church leaders.
2. Brief outline presentation to official board. Committee appointed to consider plan. (Committee composed of 5 or 9 members who appreciate purposes and businesslike quality of the Foundation, and are capable of envisioning its possibilities.)
3. Study of plan as related to church needs, by steering committee in series of meetings.
4. Distribution of names of members of official board among committee members, each agreeing personally to acquaint officials on his list with detailed specifications of plan.

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If any members of committee have difficulty with persons on their lists, they should exchange names until they succeed in making all official board members thoroughly understand plan.

5. Presentation of plan at regular or called meeting of official board, with aim to get plan approved and set in motion.
6. Election of board of trustees or directors, and adoption of articles of organization and by-laws. (See Appendix 1 for sample Articles of Organization and By-Laws.)
7. Provision for founding expense: a general fund raised for the purpose, voted from the church treasury or solicited as a memorial.
8. Building and printing of brochure.
9. Arrangement of date well in advance for dedication service.
10. Mailing of brochures with personal letter from minister announcing dedication date.
11. Series of sermons prior to dedicatory service to stimulate interest, dealing specifically with ways in which the church can increase its scope of service to the parish.
12. Provision of tangible symbols of the Living Memorials Foundation: Book of Memorials, Pedestal, and Gavel. (Pictures of these should be ready for news releases.)
13. Solicitation of several representative types of memorials for dedication.
14. Publicity: church bulletin, parish paper, church press, public press.
15. Dedication service of Living Memorials Foundation. (See Appendix 4 for suggested order of service.)

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16. Continuing promotion:

- a)* Announcements in church bulletin, parish paper, and press.
- b)* Weekly ceremony of receiving and recording memorials.
- c)* Personal calls by minister and committee members, in interest of memorial giving.
- d)* Timely memorial sermons and frequent references from pulpit.
- e)* Annual dedication of currently established memorials.
- f)* Annual or biannual recognition of donors. A Living Memorials Foundation reception or dinner, with donors as guests of honor, is an appropriate means.
- g)* Monthly reports to official board, covering Foundation activities and memorials secured.
- h)* Publication of Living Memorials Foundation Year Book, carrying cuts and transcription of data from Book of Memorials, with stories of those memorialized and projects endowed.

IN CONCLUSION

Will the church reconceive its stewardship, that all her people, generation after generation may share in a continuing memorial fellowship? If these pages have served in any measure to assist in answering that question and furthering that end, LIVING MEMORIALS will have fulfilled the purpose to which it is dedicated.

Appendix 1

Articles of Organization and By-Laws¹

ARTICLE I

Name

The name of this Foundation shall be The Living Memorials Foundation of the _____ Church of _____.

ARTICLE II

Purpose

SECTION 1. The purpose of this Foundation shall be to receive, invest, and expend such gifts, legacies, devises, and funds as may be received from time to time for and on behalf of the _____ Church of _____ for memorial and kindred purposes.

SECTION 2. The object of the Foundation shall be to encourage, foster, and promote the establishment of memorials for the benefit of said Church.

¹ Adapted from the articles and by-laws of The Living Memorials Foundation of the College Church, Mount Pleasant, Iowa.

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ARTICLE III

Governing Board

SECTION 1. The governing board of said Foundation shall consist of a board of nine Directors to be known as the Board of Directors of The Living Memorials Foundation and shall be composed of five members elected from the Board of Trustees and four members elected from the Board of Stewards (Deacons or _____ as the case may be) of said Church.

SECTION 2. The Board of Trustees shall elect by ballot from their number five directors, and the Board of Stewards (Deacons or _____) shall elect by ballot four Directors from their number; after which, and before said Directors are fully qualified to serve as Directors of The Living Memorials Foundation, they shall be approved by the Quarterly Conference (or supreme governing body) of said Church.

SECTION 3. Said Directors shall be elected by the Board of Trustees and Board of Stewards (Deacons or _____) of said Church on the first Thursday of January of each year, and approved or rejected by the next Quarterly Conference (or supreme governing body of local church).

SECTION 4. The Board of Directors of said Living Memorials Foundation shall select from their number a President, Vice-President, Secretary, Corresponding Secretary, and Treasurer, each of whom shall hold office for one year. Vacancies in the Board shall be filled by the Board until the next annual election.

SECTION 5. Each member of the Board of Directors shall be elected for a term of six years, and until the next election

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the following named persons (with their respective terms of office) shall comprise said Board.

_____	_____	_____
(name)	(address)	(term of office)
_____	_____	_____
(name)	(address)	(term of office)

(List the nine Directors.)

ARTICLE IV

Officers

SECTION 1. The President of the Board of Directors of The Living Memorials Foundation shall be the presiding officer at its meetings and shall have a vote on all matters presented to said Board.

SECTION 2. The Vice-President shall preside in the absence of the President.

SECTION 3. The Secretary shall keep an accurate record of the proceedings of said Board, and shall record the same in a minute book provided and kept for that purpose.

SECTION 4. The Treasurer shall keep account of all monies belonging to or supervised by the Foundation, shall keep accurate records of the same, shall receipt for and disburse funds, shall make reports of said funds to the Board at each of its meetings, and shall make an annual report of the affairs of said Foundation at the close of the fiscal or calendar year, whichever year is adopted by the Board. All funds disbursed by the Treasurer shall be by check which shall be countersigned by the President, and in the absence of the President, by the Vice-president. All funds belonging to the Foundation shall be deposited in such banks or depositories as may be

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designated by the Board. All funds to be disbursed shall be approved by the Board.

SECTION 5. The Treasurer shall furnish bond, in such amount as the Board may require, for the faithful discharge of his duties, the cost of said bond to be paid by the Foundation.

SECTION 6. The Corresponding Secretary shall send notes of condolence, and letters of acknowledgement of gifts, shall correspond with various churches to collect memorial information, and shall keep a file of data on sources of Memorial equipment and supplies.

ARTICLE V

Standing Committees

There shall be the following committees appointed by the President from among the Directors of said Living Memorials Foundation, which said committees, together with their duties, shall be as follows:

SECTION 1. The Promotion Committee, whose duties shall be as follows:

a) To promote knowledge and purpose of The Living Memorials Foundation among members and friends of the Church.

b) To seek gifts and legacies on behalf of the Foundation.

c) To study memorial policies and practices used in other churches and institutions.

d) To build library of pictures, slides, films, brochures, booklets, books, and other materials for use in stimulating memorial interest and inviting gifts.

ARTICLES OF ORGANIZATION AND BY-LAWS

e) To study and recommend equipment for promotion purposes, such as photographic equipment and projection machines, and such other means and facilities as will prove of advantage both to The Living Memorials Foundation in particular and to the Church in general.

SECTION 2. The Legal Advisory Committee, whose duties shall be as follows:

a) To pass on all questions of law pertaining to the interests of the Foundation.

b) To provide legal forms of bequest and contribution.

c) To pass on all legal questions concerning investments and expenditures of the Foundation.

d) To evaluate titles of properties purchased by, or given to, The Living Memorials Foundation.

e) To exercise all these functions of the Legal Advisory Committee with regard to both church law and civil law.

SECTION 3. The Investment Committee, whose duties shall be to pass upon and recommend to The Living Memorials Foundation Board of Directors all investments of the funds of the Foundation which are designed or designated to yield to the Church returns in (1) rentals, (2) interest, (3) service.

SECTION 4. The President may, upon the recommendation of the Board, appoint such other committees as may be necessary from time to time properly and effectively to carry out the intents and purposes of The Living Memorials Foundation.

SECTION 5. The Promotion Committee, the Legal Advisory Committee, and the Investment Committee shall consist of

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three members each; other committees appointed may consist of such number as the Board may recommend; and all committees may add supplementary members from the church constituency, in addition to those committee members chosen from the Board of Directors of the Living Memorials Foundation.

SECTION 6. All committees shall make a report of their respective activities to the Board, and their actions or recommendations shall not be binding until approved by the entire Board.

SECTION 7. The term of office of all committees shall be determined by the Board.

ARTICLE VI

Investments

All funds belonging to or supervised by The Living Memorials Foundation shall be invested in such legal investments or securities as the statutes and laws of the State of ————— may prescribe for fiduciary or trust funds.

ARTICLE VII

Meetings of the Board of Directors

SECTION 1. The Board of Directors of The Living Memorials Foundation shall meet on the fourth Thursday of January, April, July, and October of each year, and at such other times as it may be called together by the President or by the request of any three members of the Board.

SECTION 2. Seven members shall constitute a quorum for the transaction of business.

ARTICLES OF ORGANIZATION AND BY-LAWS

ARTICLE VIII

Parliamentary Procedure

Robert's Rules of Order shall govern all parliamentary procedure of the Board.

ARTICLE IX

Authorization to Execute Legal Documents

The President or Vice-President together with the Secretary shall be authorized to execute all legal documents or papers necessary and essential in the conduct of the affairs of the Foundation, and no papers shall be legal unless executed by the two officers designated.

ARTICLE X

Acceptance or Rejection of Gifts and Expenditures Thereof

SECTION 1. The Board of Directors shall have full power to accept any and all gifts, devises, legacies, or funds given to The Living Memorials Foundation; or it may reject the same if in its opinion they may be deemed burdensome, unduly expensive, or inimical to the intents and purposes of the Foundation.

SECTION 2. Unless otherwise specifically directed by the donor, the Board of Directors shall have full power to invest and expend the funds of the Foundation in such a manner and for such purposes as will best carry out the intents and purposes of the Foundation.

ARTICLE XI

Audits and Reports of the Foundation

SECTION 1. The accounts of the Foundation shall be audited once each year and as often in addition thereto as the Board

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of Directors may deem necessary. Such audit shall be made by an auditing committee or by a certified public accountant, as the Board may recommend or decide.

SECTION 2. A full report of the affairs of the Foundation shall be made to the Quarterly Conference (or supreme governing body) of the _____ Church of _____ at least once each year.

ARTICLE XII

Amendments and Their Formation

These Articles of Organization and By-Laws may be amended at any regular meeting, or at a special meeting called for that purpose, by a two-thirds vote of the members of the Board of Directors, which amendment or amendments shall then be ratified and approved by the next Quarterly Conference (or supreme governing body).

ARTICLE XIII

These Articles of Organization and By-Laws shall become effective and binding upon their adoption by the Board of Directors of The Living Memorials Foundation and upon the same being ratified and confirmed by the Quarterly Conference (or supreme governing body).

Appendix 2

Forms for Gifts and Bequests

Legal counsel should be sought in adapting these forms to meet requirements of local conditions and specific cases.

Unrestricted Gift, Legacy, or Devise

I give the sum of \$_____ to the Living Memorials Foundation of the _____ Church of _____, to be known as the _____ Memorial.

(Signed) _____

Gift, Legacy, or Devise for Specific Purpose

I give the sum of \$_____ to The Living Memorials Foundation of the _____ Church of _____, to be used for _____ and to be known as the _____ Memorial.

(Signed) _____

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Accumulative Memorial

I give the initial sum of \$_____ to The Living Memorials Foundation of the _____ Church of _____ to be known as the _____ Fund, and to be added to by further payments as follows: _____. This fund is to be used for _____.

(Signed) _____

Gift, Legacy, or Devise for a Sharing Fund

I give the sum of \$_____ to The Living Memorials Foundation of the _____ Church of _____ to be credited to the _____ Sharing Fund, said Fund (or income therefrom) to be used for _____.

(Signed) _____

Other Gifts, Bequests, and Devises

Forms for gifts, bequests, and devises of property and personal holdings should in all cases be drawn up under legal counsel.

Appendix 3

Tax Exemptions and Bonds

1. TAX EXEMPTIONS

State laws governing inheritance and personal income taxes vary, and are a matter for local clarification.

1. Memorial gifts for religion come under the classification of philanthropy, and are therefore *free from taxation* of any kind. (Care should be taken in making gifts, if they exceed the sum of \$5,000.00, to file the necessary gift tax return and show therein that the gift was a deductible one under the Federal Gift Tax Act.)
2. Fifteen per cent of one's "adjusted gross income" may be deducted for philanthropic causes in estimating yearly income tax.
3. Philanthropic bequests and legacies, payable on the death of the donor, are free from taxation and are deductible from estates *before taxes are levied*.

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2. *BONDS*

1. Bonds may be purchased in the name of The Living Memorials Foundation for purposes of memorial endowment.
2. Nontransferable bonds owned by an individual may be cashed at current values and repurchases made in the name of The Living Memorials Foundation.

Appendix 4

Sample Brochure

COVER OR TITLE PAGE:

OUR CHURCH REMEMBERS

The Living Memorials. Foundation
of the

_____ Church

of

FOREWORD:

Today the Church faces the greatest challenge in its history; it also faces a tremendous responsibility. On the Church rests the task, and the opportunity, of reorienting a war-torn humanity.

LIVING MEMORIALS

If adequate provisions are to be made to meet the vast needs of our postwar world, we must augment and enlarge our dreams for our own Church.

If we are to carry forward the many phases of an extensive program in pace with modern demands, every man and woman in our Church, and each family, including the children, must have a joyous share in that work.

We offer here THE LIVING MEMORIALS FOUNDATION. Through THE LIVING MEMORIALS FOUNDATION you may honor one you love, whether living or dead, by whatever means you are personally able. In this manner you may enrich your own life, and you may serve your Church, your community, and the world.

AIMS OF THE LIVING MEMORIALS FOUNDATION:

1. To provide YOU with the noblest ways of honoring the Living and the Dead.
2. To help YOU participate in the growth and service of YOUR Church, according to YOUR means.
3. To guarantee the administration of YOUR gift according to YOUR wishes.

(The funds of The Living Memorials Foundation are handled and the policies are determined by a Board of nine Directors who are deeply conscious of the sacred responsibilities involved in the administration of the bequest, endowment, and trust funds left in their charge, and who are responsible to the governing body of the Church. Some of the best business and investment ability in the church is represented on the Board of Directors)

SAMPLE BROCHURE

METHODS OF GIVING:

[Suggested methods of giving from the body of the book (pp. 119-20) may be used here verbatim, or gift methods fitting for your church may be devised.]

RECOGNITION OF GIFTS:

A BOOK OF MEMORIALS, set on a handsome pedestal, becomes a part of the altar paraphernalia of the Church. In this book is to be inscribed each donation, with the donor's name, the individual commemorated, and the purpose of the gift.

BRONZE PLAQUES stating the major gifts, announcing the endower, the person memorialized, and the project made possible, will be placed in appropriate places in the Church.

Thus, today and in the future, may be recorded our devotion to increasing and perpetuating our Church's usefulness.

PROPOSED MEMORIALS:

[List alphabetically memorials appropriate to your particular church. Make a comprehensive listing, representative of a wide range of memorial proposals, from those involving the smallest contribution to those requiring the largest sum. This will stimulate the interest and enlarge the vision of the constituency. Occasional artist's sketches, or pictures of desirable items suitable for your church, will enhance the appeal of the brochure.]

MEMORIALIZATION:

For Our Dead

It is not vanity or selfishness which prompts us to mourn over our dead. . . . We do not

LIVING MEMORIALS

mourn only over a personal loss, but over what our dead stood for in this world. . . . We believe that they have won through their death other things infinitely more valuable, but we cannot visualize them in the same way and we suffer from our limitations.

—EMILE CAMMAERTS

For those of us who remain, there is one means of making tangible "what our dead stood for in this world." Through LIVING MEMORIALS afforded by our Church we have the power to project the spirit of our loved ones into continuing activity on the plane of human endeavor.

In LIVING MEMORIALS we can make worthy tribute to those no longer with us, and experience the strangely beautiful exaltation which comes through commemorative benefaction.

For Our Living

There is
One great society alone on earth:
The noble living and the noble dead.

—WILLIAM WORDSWORTH

For a Relative or Friend

We need not wait until death has stilled the responses and appreciations of dear ones to offer them full expression of our devotion. While one we revere is alive, we may create a LIVING MEMORIAL in his or her honor. Through such a commemorative gift to the Church we may enjoy, with a living relative or friend, the happiness of mutual interest in service for mankind.

SAMPLE BROCHURE

In One's Own Behalf

A major gift in one's own behalf may be contributed to THE LIVING MEMORIALS FOUNDATION. The Church may make such appropriate recognition as one desires at the time of giving, and at the death of the donor the Board of Directors may take suitable steps to make such a benefaction a memorial. Throughout one's lifetime, then, there will accrue the rich personal satisfaction of watching one's gift render service to the Church and to the lives it touches.

Personal Legacy

One who may require personal use of his resources as long as he shall live may establish a memorial by legacy, trust, or other legal measures.

For Our War Living

We could offer no finer tribute to those dear ones who have seen service in the war for world freedom, and have been mercifully spared to return home, than to establish LIVING MEMORIALS to symbolize the ideals for which they risked their lives.

Let us enshrine their names in our Church in LIVING MEMORIALS as an expression of our gratitude for their part in our peaceful future and our thankfulness for their presence among us.

For Our War Dead

The one consuming passion of our men and women on all fronts of World War II was dutifully to finish the tragic work given them to do—and *come back home*. But

LIVING MEMORIALS

to many of them it was not given to return.

For those who did not return, the most fitting response we can make to their last poignant yearning for participation in normal life activities at home is to give them a place among us in spirit.

In LIVING MEMORIALS we may witness to these dear ones that we do not bemoan them in an ascetic hugging of our grief over death's cruel verdict; rather, we may make visible and operative our belief that had they returned they would have lived nobly and achieved greatly.

Let us translate our love for, and our belief in, our dead into LIVING MEMORIALS.¹

ADMINISTRATION OF THE FOUNDATION:

The following Articles of Organization and By-Laws represent the sound business principles which will give security and permanence to the memorials entrusted to the Foundation. Neither the Church nor any person can profit commercially through The Living Memorials Foundation. These Articles of Organization and By-Laws, prescribing practices under rigid limitations, protect the consecrated aims of The Living Memorials Foundation.

Your Minister or any Director of The Living Memorials Foundation will be glad to discuss its work and purposes with you and answer any questions which may arise. Written inquiries should be directed to The Living Memorials Foundation, _____,²

(address)

¹ If your church establishes a Living Memorials Foundation in order to give your church families an opportunity to commemorate their war dead immediately, the two sections "For Our War Dead" and "For Our War Living" should be featured, and should precede all other memorialization commentaries.

² Instead of this comment, a detachable return form may be inserted on this page, requesting further information or a call from the minister or a director of The Living Memorials Foundation.

SAMPLE BROCHURE

FORMS OF BEQUEST

Tentative forms of bequest will be found at the end of this booklet. On request a special form may be drawn up for your particular need by the Legal Committee of the Foundation.

Append:	{	Articles of Organization and By-Laws (see pp. 127-34)
	{	Forms of Bequest, with perforated attachment (see pp. 135-36)
	{	Tax Exemptions (see p. 137)

Appendix 5

Dedicatory Resource Material

1. DEDICATION SERVICE

FOR COVER OF PRINTED PROGRAM:

Order of Worship
for the
Dedication
of

THE LIVING MEMORIALS FOUNDATION
of the

_____ Church

(city)

(state)

(date)

ORGAN PRELUDE (music of exaltation)

PROCESSIONAL

DEDICATORY RESOURCE MATERIAL

CALL TO WORSHIP

Minister: Where your treasure is, there will your heart be also.

People: Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God.

Minister: Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.

People: Hereby perceive we the love of God, because he laid down his life for us.

Minister: I beseech you therefore . . . by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Minister and People:

The earth is the Lord's, and the fullness thereof;
the world, and they that dwell therein.

Choir: Holy, holy, holy, Lord God of hosts;
Heaven and earth are full of thy glory
Glory be to thee, O Lord most high! Amen.

HYMN: "Father of All, Thy Care We Bless"

PRAYER (Minister and People):

God of our Fathers, we offer thee thanks for all thy servants, the parents and teachers, the benefactors and friends, by whose love and devotion we have come into our great inheritance of holy freedom, divine truth, and enlightened piety. Help us to guard faithfully these most precious treasures, to profit by them, to invest them with added meaning, and loyally to pass them on to com-

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ing generations, that they through us may rise up to serve thee with a fidelity worthy of the legacies that shall be theirs by thy divine favor; in the name of Jesus Christ our Lord. Amen.

CHORAL SEVENFOLD AMEN

READING OF THE SCRIPTURES:

I Chronicles 29:10-17

I Corinthians 13:1-3

ANTHEM

SERMON:

[It is suggested that the sermon be such as will impress the people with the sacramental nature of life, the holy obligations of the Church, and the sound principles of The Living Memorials Foundation. Should a visiting clergyman be invited to deliver this dedication sermon, care should be taken that he have this handbook, Living Memorials, well in advance of the date for the address.]

UNVEILING AND DEDICATION OF SYMBOLS:

Minister: Let us now offer The Living Memorials Foundation to Almighty God, and dedicate it to the future generations who will cherish its purpose, foster its spirit, and perpetuate its traditions.

[Appropriate organ music, while the recording secretary of The Living Memorials Foundation takes his position at the covered Book of Memorials pedestal. At the same time the president of the Foundation, bearing the gavel in a closed case, is ushered to the chancel. If preferred, this ceremony may be made a processional with special bearers of the Book of Memorials and the gavel.]

DEDICATORY RESOURCE MATERIAL

Recording Secretary (unveiling the Book of Memorials and the pedestal): That the Church may hold in living remembrance the names and gifts of her people, and on behalf of _____ in sacred memory of _____, I present this Book of Memorials to The Living Memorials Foundation of the _____ Church.

[If the pedestal is a separate memorial, it should first be presented according to an adapted form.]

Minister: On behalf of the _____ Church we receive these memorial symbols in sacred trust.

[Special memorials, fund memorials, and accumulative memorials which have been secured for this service should be presented separately according to appropriate form—the minister responding in each instance.]

Foundation President (presenting the gavel in opened case): On behalf of _____, in sacred memory of _____, I offer this gavel to the _____ Church. With gratitude for the divine aid in this undertaking, I present for holy dedication this symbol of administration of The Living Memorials Foundation.

Minister (receiving the gavel and placing it upon the altar, or raising it before the altar): In the fulfilling of the purposes of this Foundation may there live the memory and service of all whose hearts and hands have contributed to the work of this Church, and who have entered into their eternal inheritance.

LIVING MEMORIALS

People: O magnify the Lord; let us exalt his name together.

Minister: We incorporate this Living Memorials Foundation into the life of the Church for the comfort of the distressed, the consecration of the strong, the guidance of the bewildered, and the consolation of the dying; to the ennobling of this life and to confidence in the life eternal.

People: Receive our offering, O Lord.

Minister: In this Living Memorials Foundation we invest our faith for continuing and increasing devotion to the unfinished task of the Church, and we, the minister and people of this congregation, do here and now dedicate ourselves to making the Kingdom of God one with the life of the Church.

All (sung or said): Therefore with angels and archangels, and with all the company of heaven,

We laud and magnify thy glorious name
Evermore praising thee, and saying:
Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of thy glory.
Glory be to thee, O Lord most high.

THE MEMORIALS OFFERING:

[This may be received in either of two ways: If collection basons are passed in the usual way, Living Memorials Foundation envelopes may be placed upon them and the offerings may be consecrated according to custom. If it is desired that the congregation approach the Book of Memorials and place their envelopes in the deposit slot in the

DEDICATORY RESOURCE MATERIAL

pedestal, ushers should direct this procedure. The bulletins and parish paper previously should have acquainted the congregation with the details of the offering plan, and memorials collection envelopes should have been sent by mail to the constituency, with instructions for filling in blanks with information that will make it possible fully to record the memorial gifts in the Book of Memorials.]

CONSECRATION OF THE OFFERINGS (a choral dedication, or the following:

Minister: Eternal God, the giver of every good and perfect gift, we desire to place these offerings and ourselves, together with the undertaking to which we have this day committed our loved Church, into thy wise care. Direct us in this and all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy name; through Jesus Christ our Lord.

All: Choral Amen

HYMN

BENEDICTION (Minister):

Memory of things precious keepeth warm
The heart that once did hold them.

They are poor
That have lost nothing: they are poorer far
Who, losing, have forgotten: they most poor
Of all, who lose and wish they might forget.
For life is one, and in its warp and woof
There runs a thread of gold that glitters fair,

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And sometimes in the pattern shows more sweet
Where there are somber colors. It is true
That we have wept. But O, this thread of gold,
We would not have it tarnish: let us turn
Oft and look back upon the wondrous web,
And when it shineth sometimes we shall know
That memory is possession.¹

May he who is able ever to guide you aright, and
to present you triumphantly before the pres-
ence of his glory with exceeding joy, the only
wise God, our Saviour, be with you in all
your ways, and abide with you through all
your days.

RECESSIONAL

2. SCRIPTURAL CALLS TO WORSHIP

The righteous live for ever,
And in the Lord is their reward,
And the care for them with the Most High.
Therefore shall they receive the crown of royal dignity
And the diadem of beauty from the Lord's hand.

—Wisdom of Solomon 5:15 (E.R.V.)

The righteous shall be had in everlasting remembrance.

—Psalm 112:6 (A.S.V.)

Look at the generations of old, and see; did ever any trust
in the Lord, and was confounded? or did any abide in his
fear, and was forsaken? or whom did he ever despise, that
called upon him?

—Ecclesiasticus 2:10

¹ Jean Ingelow.

DEDICATORY RESOURCE MATERIAL

Let us now praise famous men,
And our fathers that begat us.
The Lord manifested in them great glory,

.
And their name liveth to all generations.

—Ecclesiasticus 44:1-2, 14 (E.R.V.)

3. RESPONSIVE READING FOR DEDICATION SERVICE ²

Leader: Through the long centuries of human history there has been building a Beloved Community in which all souls that love, all souls that aspire, are bound together in one life.

Congregation: Precious unto us are the names of heroes and leaders of the race who have toiled mightily in the service of the Kingdom of God.

Leader: Precious unto us are the men of the spirit of Jesus, who in every age and in every clime, have endured all things that they might bear testimony to that truth which is powerful unto the salvation of the world.

Congregation: Precious unto us is the memory of the un-numbered millions who, humble and nameless, the straight hard pathway have trod.

Leader: Precious unto us the memory of earth's lowly who have added, each in his measure, to the ever-growing treasures of the common life of man.

Congregation: All these have not lived in vain.

² Originally compiled for use in a Los Angeles church.

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Leader: They have put on immortality in the life of the Kingdom of Heaven.

Congregation: All these are not dead.

Leader: They have joined the Choir Invisible whose music is the gladness of the world.

Congregation: Still does the spirit of Jesus speed on his conquering way. Still do the prophets and martyrs inspire men to heroism and self-sacrifice in the service of life.

Leader: Still do our own beloved dead live again in minds made better for their presence.

Congregation: We too are members of the Beloved Community. A thousand unseen ties bind us in one living body apart from which there is no life.

Leader: We are joined in one communion of love and aspiration with all mankind, living and dead.

Congregation: We too have our gifts to bring to the altar of humanity—gifts of love, of wisdom, of consecration.

Leader: We too would make our contribution to the unborn future, and find immortality in the radiant life of the Kingdom of God.

Congregation: We are strong with the strength of all mankind; the courage of Humanity's burden bearers of all the years descends upon us.

Leader: We are thine, O Kingdom of God! Take us, use us! Let our whole lives be an offering laid on thy living altar!

DEDICATORY · RESOURCE MATERIAL

4. PRAYER FOR MEMORIAL SERVICE HONORING THE DEAD

Almighty God, thou art Father, and in thee is our life. From thy hand cometh every good and perfect gift, and thy mercies are over all thy creatures.

We give thee thanks for the mercies that have guided us in all the past, and for the goodness which has brought us to this hour. We thank thee today for our nation's history, and rejoice that when war was upon us, thou didst bring victory to the truth and right. We would not forget that the victory won upon the battlefield was not only in defense of the power of government, but in the interest of humanity everywhere.

And we rejoice, O God, that out of struggle thou didst bring light and hope to the oppressed of every land. And as the memories of the past flow in upon us today, may we renew our devotion to the truth that was exalted by the valor of the nation's defenders.

May thy special blessing rest upon the members of the family of him whose name today we honor.

May they, the beloved of his heart, find in thee protection and safety ever and always.

Give us all thy grace. Guide us all in thy truth. And when the battle of life shall have ended, bring us to the victor's palm; through Jesus Christ our Lord. Amen.

5. PRAYERS FOR LOYAL STEWARDSHIP OF LIFE

For a Sense of Obligation

O Lord, our Saviour, who hast warned us that thou wilt require much of those to whom much is given; grant that we whose lot is cast in so goodly a heritage may strive together the more abundantly to extend to others what we so richly enjoy; and as we have entered into the labours of other men,

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so to labour that in their turn other men may enter into ours, to the fulfillment of thy holy will; through Jesus Christ our Lord. Amen.

—AUGUSTINE, *Confessions*

For the Spirit of Stewardship

Lord of all being, Maker and Master of the world and all that dwell therein, we thank thee that in thy treasure house there is ample store for the need of every child of thine. Forgive us when in our desire to possess and to enjoy, we seek for our own more than our well-earned share of this world's goods. Teach us that no man liveth to himself. May we hold all that we have as a trust to be used for the furtherance of thy kingdom in Jesus Christ.

—Book of Common Worship

6. PRAYER OF MEMORIAL THANKSGIVING ³

O LORD, who has set before us the great hope that thy kingdom shall come on earth, and hast taught us to pray for its coming, make us ever ready to thank thee for the signs of its dawning, and to pray and work for that perfect day when thy will shall be done on earth as it is in heaven.

For the work of thy Spirit within and beyond the bounds of thy visible Church;

For the work of thy Spirit in the history of the world, through peaceful advance, and through pain and tumult;

For the work of thy Spirit in the history of our own country, through its heroes and leaders, in statecraft, law and industry;

For the work of thy Spirit in science and commerce, in literature and art;

³ Adapted from "The Kingdom, the Power and the Glory," *The Grey Book*.

DEDICATORY RESOURCE MATERIAL

For the work of thy Spirit in the slow triumph of truth over error;

For the work of thy Spirit in the growing desire for true brotherhood, between men of every class and nation;

For the work of thy Spirit in the spread of education, and in the development of a fuller life for individuals, with healthier surroundings and better conditions;

For the work of thy Spirit in the deepening sense of human worth in all nations and classes, and in the growing reverence for womanhood and childhood;

For the work of thy Spirit in the Church, which will not cease until it join all nations and kindred and tongues and peoples into one great family, to thy praise and glory;

We thank thee, O Lord. Amen.

7. PRAYERS FOR SPECIAL SERVICES

The Laying of a Cornerstone of a Church

Almighty God, the Rock of Ages, on thee we build all our hopes for this life and that which is to come. Other foundation we would not seek to lay than that is laid, which is Jesus Christ; and we are to build upon this cornerstone a holy temple to the living God. Accept the act by which we lay this cornerstone. Bless those whose offerings enable us to build this house of worship. Graciously guard and direct those who labor in erecting it, shielding them from accident and peril. May the walls of this building rise in security and in beauty; and may the hearts of these thy people be fitly joined together into a living temple, builded upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone. Amen.

—Book of Common Worship

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The Dedication of a Church

Almighty God, our Heavenly Father, whom the heaven of heavens cannot contain, much less this house which we have built; yet who delightest in the assembling of thy people in the sanctuary, and hast promised to bless them there; look with thy loving favor upon us this day, and accept as thine own this temple of worship which thy children would consecrate to thy service. Cause thy face to shine upon us, and make this place to all who gather here the very house of God and the gate of heaven; through Jesus Christ, our Lord. Amen.

—Book of Common Worship

8. OUTLINE FOR A MEMORIAL MEMENTO PAMPHLET

COVER: Picture of memorial (if a material one)

INSIDE COVER: Copy of inscription on memorial or plaque
or

Cover: Description of memorial (if fund or service memorial)

Inside Cover: Blank

TITLE PAGE:

DEDICATION SERVICE OF THE

(name of memorial)

OF THE

CHURCH

DEDICATORY RESOURCE MATERIAL
OF

(city and state)

(date)

BACK OF TITLE PAGE: Picture of donor, or donors, or donor group

INTRODUCTION: Statement of purpose of memorial and how it came to be
Short poem (optional)

ORDER OF DEDICATION EXERCISES

REPRINT OF EACH SECTION OF EXERCISES: Prayers, speeches, poems, benediction

BIOGRAPHICAL DATA OF PERSON COMMEMORATED

CONTRIBUTOR'S DATA: Name of person who has made the memorial possible

LIVING MEMORIALS FOUNDATION PERSONNEL: Board of Directors and the various committee members

RECEIPTS AND EXPENDITURES (optional)

Appendix 6

Poetry for Dedicatory Addresses and Brochures

THE CHURCH

Is this the Church,
Whose massive door
Looks out upon the passing poor;
But shuts them out as if their face
So pinched and wan, might mar the place?

Is this the Church,
Whose lofty spire,
Above a self-exalted choir,
Points upward from a thing inert;
Ignoring all the city's dirt?

Is this the Church,
With altars cold,
Beneath a heavy cloth of gold;
Whose mercy seat for many years
Is dry of penitential tears?

POETRY FOR DEDICATORY ADDRESSES

'Tis not the Church,
This wretched thing
That stands, in power diminishing,
Stone deaf to every voice of need,
Self-satisfied in selfish greed.

'Tis not the Church,
This clique and clan,
Which caters to the whims of man;
Which blinds its eyes to future years,
Behind its ever-present fears.

'Tis not the Church,
This compromise,
Of truth and God, in this disguise;
Which teaches that release from sin
Is free to only those within.

This is the Church,
Which proves its place,
For every rank and creed and race;
Which heals the sick, the halt, the blind,
The soul, the heart, the flesh, the mind.

This is the Church,
A shaft of light,
Which drives the darkness from the night;
And stands a beacon to the lost
To make each day a Pentecost.

This is the Church,
The life, the power,
The means in this crusading hour
To give the world a great new birth,
In Christ a simple, sharing earth.

—CHAPLAIN AMOS L. BOREN

LIVING MEMORIALS

THERE IS NO DEATH

There is no death! The stars go down
To rise upon some other shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away,
And then we call them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

Born into that undying life,
They leave us but to come again;
With joy we welcome them—the same
Except in sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

—J. L. MCCREERY

SORROWS HUMANIZE OUR RACE

Sorrows humanize our race;
Tears are the showers that fertilize this world:

POETRY FOR DEDICATORY ADDRESSES

And memory of things precious keepeth warm
The heart that once did hold them.

They are poor
That have lost nothing: they are poorer far
Who, losing, have forgotten: they most poor
Of all, who lose and wish they might forget.
For life is one, and in its warp and woof
There runs a thread of gold that glitters fair,
And sometimes in the pattern shows more sweet
Where there are somber colors. It is true
That we wept. But O, this thread of gold,
We would not have it tarnish: let us turn
Oft and look back upon the wondrous web,
And when it shineth sometimes we shall know
That memory is possession.

—JEAN INGELOW

THE YOUNG DEAD SOLDIERS

To Richard Myers

The young dead soldiers do not speak.
Nevertheless they are heard in the still houses.
(Who has not heard them?)

They have a silence that speaks for them at night
And when the clock counts.

They say,
We were young. We have died. Remember us.

They say,
We have done what we could
But until it is finished it is not done.

They say,
We have given our lives
But until it is finished no one can know what our
lives gave.

LIVING MEMORIALS

They say,
Our deaths are not ours.
They are yours.
They will mean what you make them.

They say,
Whether our lives and our deaths were for peace and
 a new hope
Or for nothing
We cannot say.
It is for you who must say this.

They say,
We leave you our deaths.
Give them their meaning,
Give them an end to the war and a true peace,
Give them a victory that ends the war and a peace
 afterwards,
Give them their meaning.

We were young, they say.
We have died.
Remember us.

—ARCHIBALD MACLEISH

FOR A NEW WORLD

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

God give us sense,—God-sense, of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways,—
To cleanse our poisoned founts with God-born energies.

POETRY FOR DEDICATORY ADDRESSES

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
To free the Soul of Life for finer loyalties.

Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past,
But, with His help who did the first earth build,
With hearts courageous we may fairer build this last.

—JOHN OXENHAM

A SOLDIER'S PRAYER IN VICTORY

Wait, God, don't go! Though enemies are vanquished
and blessed Peace has stilled the battle's roar,
our hearts are seared. A world lies ill and anguished
with wounds of hate from unrestricted war.
Stand closer. Guide the leaders of our nation.
Make clear their greatest task . . . their sacred trust . . .
to build eternal Peace through toleration
and lead the world from selfishness and lust.

Grant deeper strength than fury-driven bravery . . .
the strength of firm conviction in the right
of Man to live beyond the fear of slavery
impressed by force of military might.
Our hands and minds are trained for grim destruction.
Now guide our skills to work with greater care
for lasting Peace and human reconstruction.
This, God, is every thoughtful soldier's prayer.

LIVING MEMORIALS

From distant graves the legions of our martyred
join hands with countless wounded wracked in pain,
to beg that dreams they fought for not be bartered
and sacrificed for economic gain.

Great God of Wrath, in deep appreciation
we kneel to bless your Name for battles won.

Great God of Peace, in earnest supplication
we ask your help until your will be done.

—FRANKLIN ARCHER

IMMEASURABLE

It was for me he died, that I
Might walk in peace among the flowers;
I was his country and his home,
His garden of gay childhood hours.

And mine the only love he knew;
His manhood had not yet begun,
But like a man he faced the night,
And bravely died; my son, my son.

And dying gave to life such worth
We cannot measure it by years,
But only as men learn to build
Beauty from ashes, joy from tears.

—HAZEL LITTLEFIELD SMITH

TAPS AT TWILIGHT

Blow softly, bugles, for our honoured dead,
And tell them, where they sleep through sun and rain,
The secret of their rest can now be read
By us who know they have not died in vain.

Blow proudly, bugles, with a new-born pride
In our beloved dead, who slumber on,

POETRY FOR DEDICATORY ADDRESSES

Still holding dear the Cause for which they died,
Yet died scarce knowing how the day had gone.

Tell them, loud bugles, we have heard the call,
The call from mounds where tender grasses creep.
If we break faith with them, we too shall fall
And we in unremembered graves may sleep.

So blow, brave-noted, through our ranks of doubt;
The goal is dim, the field is still unwon;
The night is dark, the hounds of wrath are out,
And a thousand terrors cloud the sun.

But blow, proud bugles, sweet and silvery soft,
And tell them valour walks their vanished world,
The torch their hands released is held aloft,
The riddled flag of honour floats unfurled!

—ARTHUR STRINGER

LONE SUFFERER IN GETHSEMANE

Lone Sufferer in Gethsemane,
With Thee have we shared
The midnight cry,
The bitter tears,
The drops of blood,
Treachery of friends,
Cruelty of enemies,
Trial of Arrogant Power,
Crucifixion of Youth,
Wounds—
Death—
Hell.

Now
Our day is dawning!

LIVING MEMORIALS

New day out of darkness—
New life out of death—
Make us worthy of this morn!
Out of our common sacrifice
Build Thou through us
Thy new nation,
Forever to stand,
A refuge for the oppressed—
Protector of the weak—
Servant of the future.

—P. M. SNIDER

SANTOS: NEW MEXICO

Return to the deep sources, nothing less
Will nourish the torn spirit, the bewildered heart,
The angry mind: and from the ultimate duress
Pierced with the breath of anguish, speak for love.

Return, return to the deep sources, nothing less
Will teach the stiff hands a new way to serve,
To carve into our lives the forms of tenderness
And still that ancient, necessary pain preserve.

.

We must go down into the dungeons of the heart
To the dark places where modern mind imprisons
All that is not defined and thought apart:
We must let out the terrible creative visions.

Return to the most human, nothing less
Will teach the angry spirit, the bewildered heart,
The torn mind to accept the whole of its duress
And, pierced with anguish, at last act for love.

—MAY SARTON

POETRY FOR DEDICATORY ADDRESSES

THE SON OF THE UNKNOWN SOLDIER

I am the Son of the Unknown Soldier!

Do you remember him?

With unanimous voice you proclaimed my father "the
Hero of Heroes."

You buried him in the most honored place at the Nation's
heart.

With solemn ceremony, calling Almighty God to witness,
You pledged to him the faith of America.

Each year through the lips of the President you renewed
that pledge.

You renewed—but did you redeem it?

I am the Son of the Unknown Soldier!

I never saw my father.

My father never saw me.

But I know why my father died.

He died because he loved America.

I loved it too.

But he died for more than that.

He died because he loved me.

That was the greater part of the America he loved—
Its future; my future.

He died for an America at peace,

Living in brotherhood with nations at peace.

I am the Son of the Unknown Soldier!

But I am more than that.

I am already the Unknown Soldier of this war.

A sniper got me in the African desert.

A shell got me on Bataan.

My plane crashed over Berlin.

My ship was torpedoed on the way to Murmansk.

I am dead—dead—dead!

Do you understand, America?

I am the Unknown Soldier.

LIVING MEMORIALS

I have a right to speak to you, America!
My father gave me that right,
And I have earned it for myself.
I have a right to speak and you must listen!
In the hour in which I died my son was born.
I never saw that son and on this earth he will never see me.
Now America—before you bury me with great acclaim
and solemn pledge
That which I want to know is this:

Will you redeem this pledge? Will you consolidate this
victory?
I am the price of your broken promise to my father.
I am your victim on the altar of Isolation.
What will my son's fate be?
Must he become the Unknown Soldier of another war?
Or will you have done with Isolation
And cast your strength for Brotherhood and Peace—
The peace for which my father died—
The peace for which I have died—
The peace for which, please God, my son may live.
America—what is your answer?

—ROBERT W. SEARLE

DECORATION DAY

Earth from her winter slumber breaks;
The morning of the year awakes.
The vital warmth that buried lay
Transcends again its house of clay,
And to the greeting of the skies
With thrilling harmony replies.

A promise breathes from every furrow:
"Dark yesterday makes bright tomorrow.

POETRY FOR DEDICATORY ADDRESSES

Pursue no more the midnight oil;
The sunlight measures cheer and toil;
The winds proclaim, with odorous breath,
The life that triumphs over death."

Yet vanished days of many a year
Remain to us possessions dear;
We call the roll of those who dared;
We bless the saints who hardly fared,
Lending their martyred flesh to be
The torchlight of Truth's victory.

Still may we utter solemn praise
Of those whose prowess filled their days
With thoughts and deeds of high renown,
Which now our floral offerings crown.
But as our earth from south to north
Her glorious promise blazons forth,
And timid spring and summer bold
On autumn pour their wealth of gold,
So let our buried heroes live
In hands that freely guard and give,
In minds that, watchful, entertain
Great thoughts of Justice and her reign,
That tend, all other tasks above,
The household fires of faith and love,
And keep our banner, wide unfurled,
A pledge of blessing to the world.

—JULIA WARD HOWE

OUR DEATHLESS DEAD

How shall we honor them, our Deathless Dead?
With strew of laurel and the stately tread?
With blaze of banners brightening overhead?
Nay, not alone these cheaper praises bring.
They will not have this easy honoring.

LIVING MEMORIALS

.
How shall we honor them, our Deathless Dead?
How keep their mighty memories alive?
In him who feels their passion, they survive!
Flatter their souls with deeds, and all is said!

—EDWIN MARKHAM

WORDS

While all the young are locked in death's embrace,
While life is being forged in bloody fire,
Stoop closer to the blueprint's infinite face
And dream out man's desire..

—JOHN PUDNEY

SONG FOR MEMORIAL DAY

Let us today,
Who breathe the final sweetness of the May,
Bring the enwreathed bay
For those who trod the sacrificial way!
O sacred sod,
And O endeared dust,
Thus would we keep our trust—
Our trust which is remembrance, and the just
Tribute to those who fought and found their God!

Not with Love's melting eyes
Bending above them did they drop the mould
Of their mortality, and watch unfold
The bright celestial skies;
The face they saw
Was red-envisaged Battle, with the awe
Of thunders round about him wide unrolled.
Not upon fair white wings, but wings of flame,
The summoning vision came.

POETRY FOR DEDICATORY ADDRESSES

In many a garden-close
The year's first rose
Opens its perfumed petals to the day;
Then twine these with the bay,
These tokens redolent, that they may be
As fires about the shrine of Memory,
Making perennially sweet the airs
Whereon are borne our prayers!

Our prayers!—Yea, let us lift them! Those that sleep
Have won the last great conflict, gained the crown
Of radiance and renown,
Leaving us warders of their heritage;
Be our beseechment, then, that we may keep
The land for which they bled
(Loyal and laureled dead!)
Unsullied as their courage, a white light
Of peace and purity in all men's sight
For the unfolding age!

—CLINTON SCOLLARD

TODAY IS BLESSED

I cannot change the yesterdays,
Nor ravel one design,
But I may give continued praise:
Today is mine.

I care not what tomorrow brings
To make my life complete;
Within my heart a small voice sings:
Today is sweet.

And every shining hour shall be
Resplendent to my mood,

LIVING MEMORIALS

Since I possess the certainty
Today is good.

Nor shall I hold one lingering grief;
With love made manifest,
My soul renews its glad belief:
Today is blessed.

—MARY CARLETON LORD

LET WAR'S TEMPESTS CEASE

Lord, let war's tempests cease,
Fold the whole world in peace
Under Thy wings.
Make all the nations one,
All hearts beneath the sun,
Till Thou shalt reign alone,
Great King of Kings.

—HENRY WADSWORTH LONGFELLOW

PRAYER FOR TODAY

Courage for the conflict,
Patience for the long striving,
Love enough to forgive,
Grant us these things
For our life's venture, we implore Thee.

We ask no release from the cries of the homeless
Until we have built the shining cities of Thy dreams,
O God.

Spare no pain,
Lighten no load,
For we would share in Thine anguish for men.

POETRY FOR DEDICATORY ADDRESSES

We shall yet build a world
Safe for the dreams of motherhood,
Safe for the hopes of childhood,
With Thy help, O Lord, our God.

—BERNARD C. CLAUSEN

YOU—AN ANSWER TO PRAYER

You can be—yes—you—
An answer to prayer.
There is work to be done;
A field is to be won;
And millions are praying—
Hands lifted, hearts saying:
O Lord, yet how long
Until right conquer wrong?
You can answer that prayer—
You—answer that prayer.

Be an answer to prayer—
You—an answer to prayer:
By performing the task
God and Right of you ask;
By your courage, your smile,
Fortitude under trial;
By the faith songs you sing;
By the good cheer you bring;
You can be—yes—you—
An answer to prayer.

Be an answer to prayer—
You—an answer to prayer:
By doing your part
Every day from the heart
As for Christ; everywhere

LIVING MEMORIALS

Gladly doing your share.
Money, service you give,
Life, love—nobly live
And you truly will be—
You—an answer to prayer.

—A. D. BURKETT

CREATIVE FAITH

The earth yields nothing more divine
Than high prophetic vision—than the Seer
Who fasting from men's meaner joy beholds
The path of beauteous order, and constructs
A fairer type to shame our low content.
The faith that life on earth is being shaped
To glorious ends, that order, justice, love
Mean man's completeness, mean effect as sure
As roundness in the dewdrop—that great faith
Is but the rushing and expanding stream
Of thought, of feeling, fed by all the past.
Our finest hope is finest memory.

—GEORGE ELLIOT

DECORATION DAY

Sleep, comrades, sleep and rest
On this Field of the Grounded Arms,
Where foes no more molest,
Nor sentry's shot alarms!

Ye have slept on the ground before,
And started to your feet
At the cannon's sudden roar,
Or the drum's redoubling beat.

But in this camp of Death
No sound your slumber breaks;

POETRY FOR DEDICATORY ADDRESSES

Here is no fevered breath,
No wound that bleeds and aches.

All is repose and peace,
Untrampled lies the sod;
The shouts of battle cease,
It is the truce of God!

Rest, comrades, rest and sleep!
The thoughts of men shall be
As sentinels to keep
Your rest from danger free.

Your silent tents of green
We deck with fragrant flowers;
Yours has the suffering been,
The memory shall be ours.

—HENRY WADSWORTH LONGFELLOW

NEW TIMES

New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our father's day were best;
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.

—JAMES RUSSELL LOWELL

LOVE

And is not love enough?
To give and give forever—
To give with streams of love
That flow strong, quiet, soundless
Round loveless, needy shores.

—GEORGE BARLOW

LIVING MEMORIALS

LIFE

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs when they beat
For God, for man, for duty. He most lives
Who thinks most, feels noblest, acts the best.
Life is but a means unto an end—that end,
Beginning, mean, and end to all things, God.

—P. J. BAILEY

COMMUNION

I send my love unto my dead each day;
I know not how; I only know it goes
Forth from my heart, and going, ever grows;
That as it flies, there's nothing can affray;
That, like a dove, it fondly keeps its way
Through dark and light along the path it knows;
That in its faithful flight it never slows,
And if I toil or sleep goes not astray,
I send my love unto my dead, and they—
They know 'tis sent, that I have not forgot;
For often when I am alone I feel
Their love returns—and, oh, no words can say
The peace that comes to me! It matters not
What woe betide, I have wherewith to heal.

—SAMUEL MINTON PECK

DEATH AND LIFE

We are so stupid about death. We will not learn
How it is wages paid to those who earn,
How it is gift for which on earth we yearn,
To be set free from bondage to the flesh;
How it is turning seed-corn into grain,
How it is winning Heaven's eternal gain,

POETRY FOR DEDICATORY ADDRESSES

How it means freedom evermore from pain,
How it untangles every mortal mesh.

We are so selfish about death. We count our grief
Far more than we consider their relief,
Whom the great Reaper gathers in the sheaf,
No more to know the season's constant change;
And we forget that it means only life—
Life with all joy, peace, rest and glory rife,
The victory won, and ended all the strife,
And Heaven no longer far away and strange.

Their Lent is over and their Easter won.
Waiting till over Paradise the sun
Shall rise in majesty, and life begun
Shall glow in glory as the perfect day
Moves on to hold its endless, deathless way.

—WILLIAM C. DOANE

FOREVER OUR OWN

So, sorrowing hearts who dumbly in darkness and all alone
Sit missing a dear lost presence and the joy of a vanished day,
Be comforted with this message, that our own are forever our
own,
And God, who gave the gracious gift, He takes it never away.

—SUSAN COOLIDGE

STANZAS ON FREEDOM

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain,
When it works a brother's pain,
Are ye not base slaves indeed,

LIVING MEMORIALS

Slaves unworthy to be freed?
Women! who shall one day bear

Sons to breathe New England air,
If ye hear, without a blush,
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains,—
Answer! are ye fit to be
Mothers of the brave and free?

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—JAMES RUSSELL LOWELL

THE IMMORTAL DEAD

Unto each man his handiwork,
Unto each his crown, the just fate gives;
Whoso takes the world's life on him and his own lays down
He, dying so, only lives.

POETRY FOR DEDICATORY ADDRESSES

Whoso bears the whole heaviness of the wronged world's weight
And puts it by
It is well with him suffering, though he face Man's fate
How should he die?

Seeing death hath no part in him any more,
No power upon his head;
He has bought Eternity with a little hour,
And is not dead.

For an hour, if ye look upon him, he is no more found
For one hour's space;
Then ye lift up your eyes to him and behold him crowned
A deathless face.

—A. C. SWINBURNE

THE VICTOR

He is not dead. Why should we weep
Because he takes an hour of sleep—

A rest before God's greater morn
Announces a new world is born;

A world where he may do the things
He failed in here; where sorrow's stings

And disappointments yield to joy,
Where cares and fears cannot destroy?

He is not dead. He hurried on
Ahead of us to greet the dawn,

That he might meet the loved who left
Us yesterday. We are bereft—

LIVING MEMORIALS

But weep not—hail him where, afar,
He waits for us on some bright star.

He is not dead. Beyond all strife,
At last he wins the prize of life.

—THOMAS CURTIS CLARK

LOVE CAN NEVER LOSE ITS OWN

Yet Love will dream, and Faith will trust,
(Since He who knows our need is just,)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

—JOHN GREENLEAF WHITTIER

INVOCATION

O Thou, Creator from original Chaos,
What shall we ruinous men
Offer Thee, war at end, for new creation
But chaos again, our cloudy aspiration,
Formless still as the smoke of burning cities?

Or plans, a tumult of plans, the architecture
Of Babel and dark dream—
We, vowed to what inveterate delusion
That leavens Truth, near whole, with vast confusion
Moving to laughter and tears the heavenly Pities?

POETRY FOR DEDICATORY ADDRESSES

Oh, brood on our good-will, Thou only Goodness!
Redeem our faith, our hope
 From vanity! Engrave upon our vision
 The human image of divine precision,
The lovely finite, clear in limb and feature:

And lay Thy hand, Thou only Master-BUILDER,
On human hands, oh build
 A polity, from the shaken world's commotion,
 Larger in wisdom, worthier devotion,
And man in man's free service Thy new creature!

—G. ROSTREVOR HAMILTON

THE CHURCH OF MY DREAMS

This is the church of my dreams. A church adequate for the task, the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, the high church, the broad church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human; a working church, a worshiping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its times in terms of the truth; that inspires courage for this life and hope for the life to come; a church of all good men, the church of the living God.

—JOHN M. MOORE

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DEDICATIONS

- Dedication of the New York State Building.
- Dedication Services at the Unveiling of the Bronze Statue of Major General Warren.
- Dedication of Harper Hall, Claremont College, Claremont, California.
- Dedication of Hoover Library on War, Revolution, and Peace, Stanford University, Palo Alto, California.
- Dedication of a Stone from St. Paul's Cathedral, Missouri University of Journalism.
- Dedication of Lilly Library, a Memorial to Alfred Lilly.
- Dedication of John Carter Brown Library, Brown University, Providence, Rhode Island.

LIVING MEMORIALS

Dedication of the Lord Howe Memorial Tablet at St. Peter's Church, Albany, New York.

Dedication of the New Building to Science and Humanity for Andrew W. and Richard B. Mellon, Mellon Institute of Research, Pittsburgh, Pennsylvania.

Record of the American Engineers' War Memorial in the Tower of Louvain Library: Memorial Carillon and Clock and Maintenance Fund, Deed of Gift and Trust from Engineers of United States of America to University of Louvain, France; Committee on War Memorials to American Engineers.

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